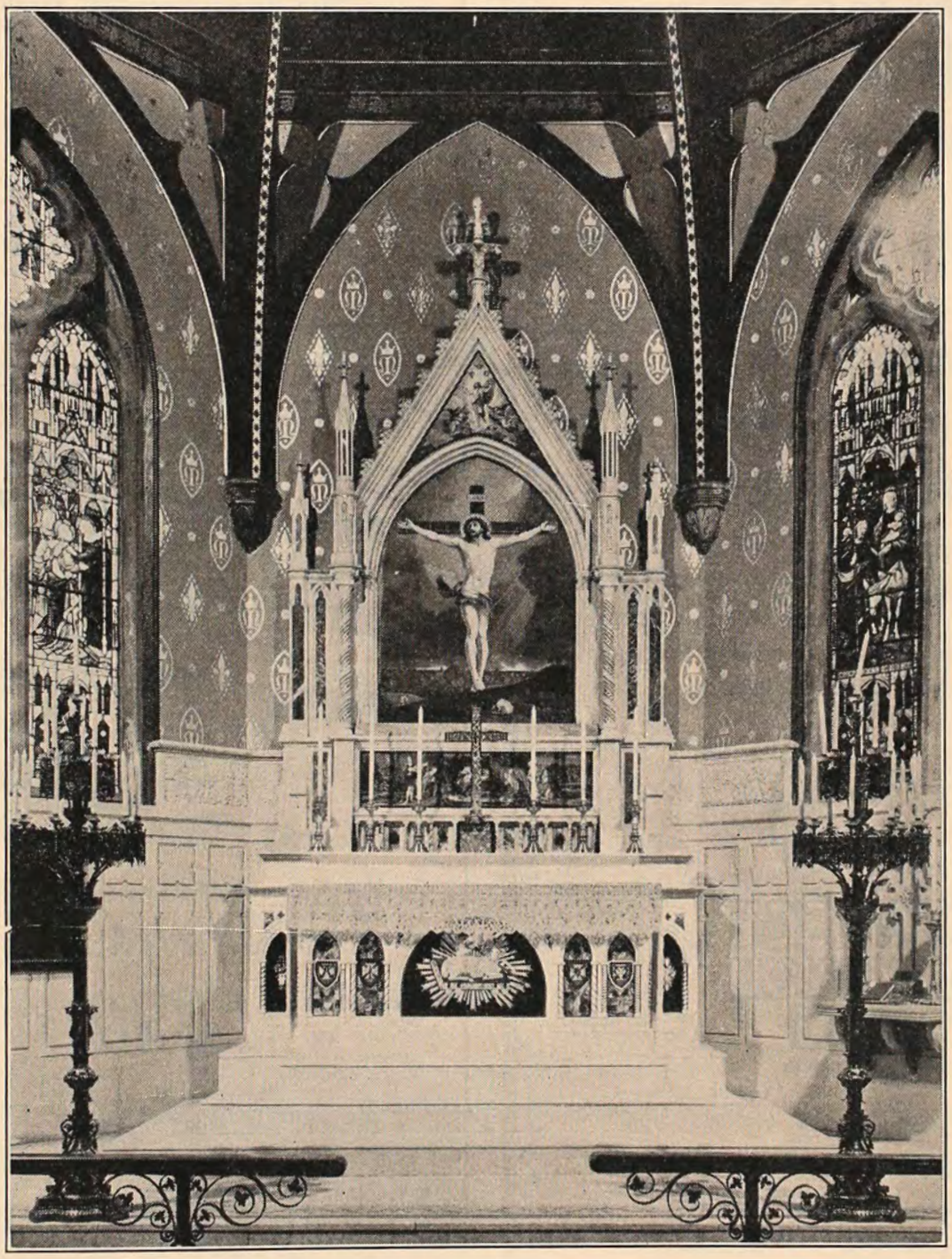
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXVII Philadelphia, December, 1937 No. 3

High Altar in St. Mary's, West Philadelphia



See Page 83 for Article on Church's Re-decoration

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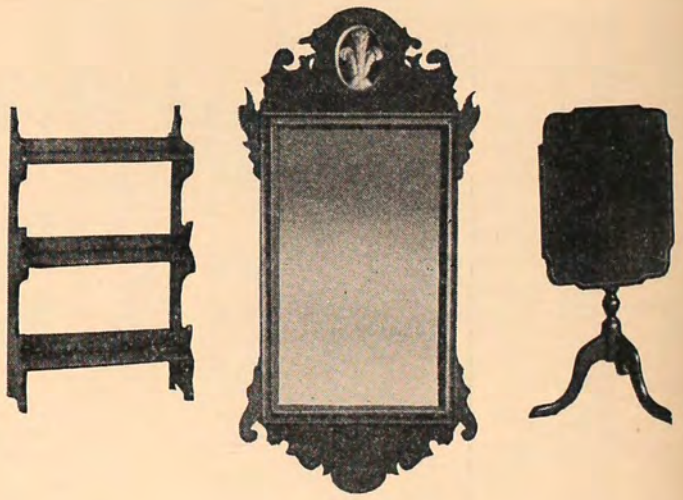

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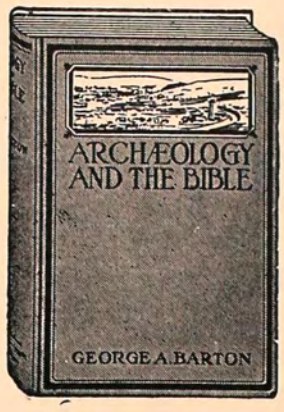

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXVI: NO. 3 PHILADELPHIA, DECEMBER, 1937 Fifteen cents a copy One dollar a year

The Bishop's Christmas Message

"The world has grown old with its burden of care
But at Christmas it's always young."

More hearts are softened and more generous impulses inspired by this Holy Season than by all the rest of the year. To us it is joy for the unspeakable gift of the Son of God. The Word was made flesh. As has been said, "Centuries were required to enshrine the meaning of these words into the mind of the world. Centuries were required to build these words into the conscience of the world. Centuries were required to set the cadences of this lofty speech ringing in the heart of the world. The lovely serenity of the Christmas spirit now seems to exist almost in its own right. But really it is a tree—a great Christmas tree—which cannot be severed from its roots and continue to live. You cannot keep the Christmas spirit and cast away the fact upon which the observance of Christmas is based. The faith creates the fealty which flowers in the fulness of the Christmas spirit. If Christmas should go, much would go with it. Social hopes which seem a thousand miles from the Manger of Bethlehem will shrivel up and die, if the Christmas fact ceases to be a living reality mastering the mind, commanding the conscience, flaming in the heart and glowing in the will of mankind."

Therefore, not only should parents themselves rise early and resort to Church to worship the God incarnate, and to partake of the Sacrament instituted by Him, and thus fulfil His mandate, "Do this in remembrance of Me"; but children should be taken there and taught, "This is the meaning of Christmas and the source of all its joy."

In an article in the December *Atlantic*, Winifred Kirkland author of "The New Death" and "The Great Conjecture" answers the question "Do you a modern woman called Christian believe all this Christian story or any of it?" And the answer is, "Yes, I believe the Christmas narrative has become so blazoned upon our imaginations, so carved into our aspiring souls, so knit into the warp and woof of all our idealism, that if it were somehow wrenched from our being we should be crippled forever in our blind upward climb. There are some things truer than truth, and of these things I believe the angels singing 'In excelsis' is one. Did actual Magi once travel from their far high palaces to offer gifts to a newborn child? I do not know; but I do know actual wise men of to-day who journey from the far places of the intellect humbly to bow before the King of the Jews. Every year I gaze at a picture sacred with unguessed hope—a radiant baby, cradled, and bending over him a mother spent yet adoring, and a man kneeling close beside to protect this most mysterious gift from God. Lightly enough we call this picture the Holy Family, not always perceiving its promise, that one day all the families of the earth shall become holy. Yes, I believe the Christmas truth that one day men shall arise in the might of kindness, casting from them forever the beast."

Another has said, "After all we are all children and we must look for the godlike in men. Would it not be in order for us on Christmas morning to make this high resolve before God: Let no one look up to me in discouragement, in need, in anxiety, with wavering faith, without seeing something of the godlike in my soul to carry him onward. Let us so carry the Christmas spirit into the year that lies before us that because we live men shall more clearly understand the meaning of Emmanuel—God with us."

This joy and blessing is your Bishop's sincere wish for you this Christmas, 1937.

The Executive Secretary's Page

The visit of the Missionary Team sent to us by the National Council was most helpful. The Team was composed of the Rt. Rev. Wm. M. M. Thomas, D.D,, Bishop of Southern Brazil, the Rt. Rev. Benjamin T. Kemerer, D.D., Bishop of Duluth, and Miss Caroline Gillespie, the U. T. O. worker at Rosborough House, Edgmont, North Carolina. They were with us from October 24th to November 5th, during which time they addressed the meetings of the Convocations, and in addition Bishop Thomas had eleven single engagements, Bishop Kemerer ten, and Miss Gillespie eleven. We enjoyed having them with us and we are most appreciative of the fine work they did in presenting the Missionary cause.

At the present writing Miss Gillespie is convalescing very nicely from an operation performed in the Episcopal Hospital on November 18th.

—

The Every Member Canvass is well under way in many of the parishes and missions at this writing. The names of ninety-five chairmen have been sent into the office. To each of these a letter has been sent offering assistance where desired. In nearly every case the reply was cordial and encouraging, and as a result quite a few conferences with canvassers and vestries have been held. All this has proven helpful.

However, out of some of these conferences comes one disturbing fact. Some congregations are not being told the full amount of money expected by the Diocese from them, as their fair share for the missionary work being done in the Diocese and the General Church. As we write this we have before us one parish paper in which the people are being asked to raise an amount of money for missions, that is more than $1,000 less than that asked from them by the Diocese.

Undoubtedly this is a serious thing to do. This is not keeping faith with anyone. It is not keeping faith with one's own congregation, nor with the Diocesan authorities. It is a sound principle to let the people of a Diocese, through the Every Member Visitation, give their own answer to the plea for missionary support. There is only one way in which this can be done. That is through a thorough visitation upon every member of the congregation, intelligently presenting to that member the needs and opportunities for God's work within the parish, the Diocese and the General Church. It is only when the annual visitation is done in this way, that an honest answer is given whereby the amount for the missionary program in a Diocese and the General Church can be determined.

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Here is a suggestion to parish treasurers who are having difficulty in making collections on pledges. It is suggested by a clergyman in Long Island, who devotes a recent issue of his weekly leaflet to the issue of unpaid pledges. His system consists in publishing in the leaflet the serial numbers of the envelopes in arrears, and as no one knows these serial numbers except the Treasurer and the holder no feelings are hurt. His report was in this form:

"The numbers in the tables below correspond with the pledge envelopes. Of course, you are the only one that will recognize your own number. If you DO find your number there, won't you do something about it? I am sure you will when you realize that these tables represent a total of $, due up to October 1st.

"Table No. 1. From one to three months in arrears: 2 5 6 10 109 196 212 252, etc.

"Table No. 2. From four to six months in arrears: 34 40 76 94 163 200 256 265, etc.

"Table No. 3. Seven and eight months in arrears: 13 108 133 140 183 202 247 218, etc.

"Table No. 4. Nine months in arrears (nothing paid on pledge): 4 18 21 86 143 198 211 225, etc."

Among the missionary visitors to the Diocese during the past month in addition to the Missionary Team, sent to us by the National Council, were the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, Rt. Rev. S. Harrington Littell, S.T.D., Bishop of Honolulu, Rt. Rev. H. Richard Hulse, D.D., Bishop of Cuba, the Very Rev. Charles T. Bridgeman of St. George's Cathedral, Jerusalem, Dr. Francis C. M. Wei of China, Rev. Claude L. Pickens of Hankow, China, The Rev. James R. Helms of Fort Defiance, Arizona, and Mr. M. P. Walker, Treasurer of the Missionary District of Shanghai.

—

Mr. Lardner Howell, Chairman of the Department of Property, presented the following report which is of interest. It shows how some of the money raised on our Missionary Quotas is distributed in the Diocese.

"The Diocese has for some time been greatly concerned about the liquidation of mortgages on Mission properties and on four Parish properties that the Diocese has for some years been paying interest, guaranteed by the Council. The interest on these mortgages approximated $16,000 per annum. As a stimulus to reduce these mortgages the Diocese made it known that in 1937 it would match dollar for dollar up to $10,000. This created much interest, and during the first six months, as indicated on the statement $5,341.66 was paid by missions and the Diocese has also paid this amount so that the total amount of mortgages so far has been reduced by $10,683.32, and applications from other missions for $1,156 more has already been received. This interest should grow as the months pass on until a substantial part or all of the mortgages are paid off.

"Applications were received from Missions prior to July 1st to match dollar for dollar to reduce their mortgages as provided on the Budget to the extent of $10,000.

Askings

Holy Trinity, Lansdale	$1,900.00	
St. Ambrose, Phila.	666.66	
Zion, Phila.	1,500.00	
Incarnation, Morrisville	175.00	
Holy Sacrament, Highland Park	1,000.00	
Holy Redeemer (Polish), Phila.	100.00	
		$5,341.66

"The Diocese therefore has duplicated this amount, but by action of the Council further applications will not receive attention until December. Applications to receive attention in December have been received as follows:

St. Ambrose, Phila.	$106.00	
Redeemer, Springfield	1,000.00	
St. Bartholomew, Phila.	50.00	
		$1,156.00

"The owners of the following mortgages have requested reductions in the amount of mortgage:

St. Barnabas, Germantown	$8,000.00	
St. George's, Richmond	20,000.00	
St. Augustine, Phila. Rectory, 2031 Oxford St., Phila.	2,500.00	
		$30,500.00

"Total Mortgages of Missions and four parishes on the Budget aggregates $279,108.00."

—

Do Missions pay is a question we hear frequently. The following information is one of the answers. Bishop Mosher's confirmations in the Philippine Islands in 1936 numbered 406 with 202 men and boys and 204 women and girls, in Manila (Cathedral and St. Stephen's), Baquio, Bontoc, Sagada, Besao, and Zamboanga, including sundry out-stations and Brent School. This number, 406, is larger than the number reported by any one of the sixty dioceses and districts in the current Living Church Annual.

Literature is still available for the Every Member Canvass. The following is on hand:

Swift Aid, Conflict in the Orient, Why We Have a Missionary Program, The Churchman Goes Canvassing, No Parish Too Small to Be Canvassed, World Opportunities, On Every Side, The Every Member Canvass Conserving, and Spiritual Resources of the Parish.

FREDERICK P. HOUGHTON.

REV. JOHN R. HART BECOMES RECTOR OF WASHINGTON MEMORIAL, VALLEY FORGE

Announcement was made at the morning service in Washington Memorial Chapel, Valley Forge, on Sunday, November 14th, that the Rev. Dr. John R. Hart, had accepted a call to become Rector of the Chapel, and would take immediate charge. The election of Dr. Hart fills a vacancy in the rectorship that had existed since the death four years ago of the Rev. Dr. Burk. During the interim services have been conducted by various clergy, principally the late Rev. Dr. Jules L. Prevost and Dr. Hart.

In accepting the Valley Forge rectorship Dr. Hart said he would continue for the present to serve also as Associate Minister of St. Stephen's Church, Philadelphia. Concerning his work at Valley Forge, Dr. Hart said:

"One of the immediate problems of the Chapel will be to obtain a new Tower for the set of Chimes donated by the various States. This project is going to be my special effort. We will work also to keep up and increase the national and international interest in the Chapel, which has contributed so much to its previous success. With that in view I will continue my travelling and lecturing throughout the country. I just returned from a trip through the Middle West and found a great deal of interest in the Chapel."

Other Clerical Changes

The Rev. George C. Anderson, Vicar of St. Giles, Hampden Road and Locust Street, Stonehurst, has forwarded to the Rev. Dr. George H. Toop and the Vestry of the Church of the Holy Apostles, his resignation, to become effective January 15th. Mr. Anderson is planning to enter Oxford University, England, to study for at least two years.

In his letter to Dr. Toop and Holy Apostles Vestry he says he feels the necessity of acquiring greater equipment for his future work in the Church, having in mind that growing demands for intellectual leadership requires that men in the ministry keep abreast with modern philosophical, sociological, theological and scientific development. Mr. Anderson says that the three years he has spent at St. Giles have been the happiest in his life.

—

The Rev. Dr. Thomas Burgess, who recently resigned his rectorship of All Hallows, Wyncote, and became a member of the Clergy staff of the City Mission, is now serving as Chaplain at the Home for Consumptives at Chestnut Hill.

—

The Rev. Charles A. Levy, who was appointed in charge of the congregation of the Church of the Beloved Disciple in West Philadelphia, which was formerly the home of St. John the Divine, since dissolved, resigned as of November 15th, and has left the Diocese to live in Charleston, S. C.

HOUSE OF DEPUTIES SENDS APPRECIATION TO BISHOP FOR DRAMA OF MISSIONS

Following is a copy of a letter received by Bishop Taitt expressing the unanimous appreciation for the Drama of Missions, "Glory of the Light," conceived by the Bishop and Missionary Research Committee of the Diocese, and was Pennsylvania's contribution to the General Convention:

November 18, 1937.

The Right Rev. Francis M. Taitt, S.T.D.
202 South 19th Street,
Philadelphia, Penna.
My dear Bishop Taitt:

I have the honor to inform you that at the meeting of the General Convention recently held in Cincinnati, Ohio, the House of Deputies adopted unanimously the following resolution:

RESOLVED: That the House of Deputies hereby records its hearty appreciation and its debt of gratitude to those who conceived, prepared, directed and participated in the pageant, "Glory of the Light," which was given on Sunday, October 10th, for the benefit and inspiration of the members of this Convention and its visitors.

FURTHER RESOLVED: That the Secretary of the House be requested to convey this expression of gratitude and appreciation to those responsible for producing the pageant.

Faithfully yours,
F. J. CLARK,
Secretary.

CONFIRMATIONS, SEPT. 27 TO NOV. 21, INCLUSIVE

Sept.

27. Bishop's Chapel, Church House, 1 for St. Andrew, West Phila., and 1 for Episcopal Hospital 2
28. Eastern Penitentiary (Including 1 Received) 3
28. County Prison, Holmesburg 4

Oct.

24. All Saints, Torresdale 22
24. Holy Trinity, Lansdale 16
24. St. Paul, Doylestown .....
25. Bishop's Chapel, Church House, for St. Alban, Olney 3
27. Christ, Eddington 3
31. Huntingdon Valley Chapel, Meadowbrook 11
31. St. John, Lansdowne 2
31. All Saints, Fallsington 7

Nov.

2. St. James, Downingtown 18
3. St. Faith, Brookline 14
7. St. Peter, Phoenixville 20
7. Christ, Pottstown 26
8. Bishop's Chapel, Church House, for St. Luke, Kensington 1, for St. Martin, Oak Lane 2 and 1 Received 4
9. St. Mary Pro-Cathedral 1
10. House of Prayer, Branchtown 12
11. St. Jude and The Nativity..... 16
14. St. James, Langhorne 7
14. Trinity, Buckingham 1
14. Grace, Hulmeville 8
17. St. Alban, Roxborough 7
18. Emmanuel, Holmesburg (Including 1 Received) 13
21. Calvary, Conshohocken 16
21. St. John Baptist, Germantown 8

TREASURER'S REPORT

When the books of the Treasurer were closed on November 20 they showed we had sent to the National Council for the first eleven months $92,663, to be credited to the Expectation of $175,000 for the year, leaving a balance of $82,337, which we hope to forward before our books close for the year.

In the Diocese, against a budget of $186,601 we have disbursed $94,671, leaving a balance needed of $91,930. It is obvious therefore that we must raise a total of $174,266 between November 20 and January 17, 1938 when the books will be closed for the year 1937 if we are to balance our budget.

A. V. MORTON,
Treasurer.

FREDERICK R. DRAYTON,
Assistant Treasurer.

November 26, 1937.

St. Mary's, Ardmore, Commemorates 50th Anniversary of Its Foundation

Commemoration of the Golden Jubilee of St. Mary's Church, Ardmore, marking the fiftieth year of its foundation as a parish, brought the announcement at the Service of Thanksgiving on Sunday morning, October 31, that $37,000 had been raised in the movement to mark the Jubilee year by extinguishment of the parish's funded debt of $50,000. In making this announcement the Rector, the Rev. Louis W. Pitt, said there was every promise that the total amount would be in hand before the end of the year.

The Thanksgiving Service was preceded on Thursday evening, October 28, by a "Birthday Party" in the parish house. Mrs. Adam A. Ross, Chairman of the Committee on Arrangements, provided an interesting program depicting scenes of fifty years ago in Ardmore. A number of the parishioners appeared in the dress of that period, and songs of fifty years ago were sung by the assembled guests.

Speakers at the "Birthday Party" included the Bishop, the Rev. Dr. Charles W. Shreiner and the Rev. Dr. Howard A. Wayne, the latter representing the churches of Ardmore. At the Thanksgiving Service on Sunday the Rev. Canon Ernest C. Earp, Rector of the Church of The Redeemer, Bryn Mawr, the "Mother Church" of St. Mary's, preached the sermon.

In presenting this condensed review of St. Mary's, Ardmore, much of the information comes from the proof sheets of an extensive and chronological "History of St. Mary's" that is being completed under the editorial direction of Dr. Legh W. Reid, for the past 24 years a member of the Vestry and Professor Emeritus of Haverford College. The history covers in the minutest detail a complete record of the origin, growth and expansion throughout the half century of St. Mary's existence as a parish, and the thirteen or fourteen years prior to that time when a Sunday School formed the roots and foundation of what is now one of the most active, energetic and missionary minded congregations of the Church in this Diocese.

St. Mary's is an offspring of the Church of The Redeemer, Bryn Mawr, as the latter is the offspring of historic Old St. David's, Radnor. The Ardmore Mission of The Redeemer was started in 1873 or 1874 as a Sunday School. The Rev. Edward H. Lycett, who was Rector of The Redeemer from 1856 to 1878, lived in the old Roberts house on the Gulph Road at its intersection with Mill Creek, and to reach The Redeemer he drove through Ardmore. These trips, doubtless, was the reason for the interest of himself and his family in deciding to open a Sunday School.

This Sunday School was held in Masonic Hall on Ardmore Avenue, at first in the morning and later in the afternoon. The first teachers included the daughters of the Rev. Mr. Lycett. They were Miss Mary Frances (afterwards Mrs. Samuel M. Curwen) and Miss Lylie (afterwards Mrs. Albert L. Baily), and the Misses Elizabeth and Mollie Smith, the latter marrying Richard A. Montgomery, a Vestryman of St. Mary's. Other teachers in the earliest days were Miss Ann Booth and the Misses Mildred and Agnes Yarnall, daughter of Ellis Yarnall, one of the founders of St. Mary's and a member of its first Vestry.

The Rev. Louis W. Pitt, Rector of St. Mary's, Ardmore.

Sunday services of worship were held irregularly, conducted by the Rev. Mr. Lycett and by his successor, the Rev. Edward Shippen Watson, or by a group of Lay Readers from The Redeemer, among whom were Rowland Evans, James Rawle, N. Parker Shortridge and Thomas E. Baird. Mr. Baird was a member of the first Vestry of St. Mary's when it became a parish, and was also its first Sunday School Superintendent. Mr. Baird also became the third Rector's Warden of St. Mary's, succeeding in the order named two other outstanding leaders in the organization of the parish, Mr. W. Horner Smith and Mr. Allen Evans.

It may be of interest to note the contrast between the Ardmore of the 1880's and the Ardmore of today, which the "History of St. Mary's" reveals in more detail. In the 1880's the Main Line was a primitive residential and farming community. Coming out from Philadelphia the first village was Merionville. Next came Narberth then named Elm, and pronounced "El-lum" by the train hands. Then followed Ardmore and Bryn Mawr. The latter was the terminus of the local train service, with turntables, round house and freight yard. It was larger than Ardmore and was the business center of the whole community. As one approached Ardmore from the east there were nothing but farms and a very few residences.

During the fifty years covered by the life of St. Mary's the whole picture has undergone a revolutionary change. Ardmore has grown to be the center of the Main Line. It is the largest "town" of the neighborhood, at the center of population and near to the geographical center. Its people live in homes, from the most modest to the most elaborate, that have given the Main Line its nationwide reputation as a suburban neighborhood.

In the spring of 1885 the Rev. Lawrence Buckley Thomas became assistant to the Rev. Mr. Watson at the Bryn Mawr church and was given charge of the Ardmore Mission. He lived in Ardmore and under his ministrations and energetic leadership the congregation soon outgrew Masonic Hall and moved to larger quarters in Odd Fellows Hall. Regular services of worship were held each Sunday morning and evening and Sunday School in the afternoon. These services had their beginning on the Sunday after Christmas, December 27, 1885.

The announcement of regular services being inaugurated, made by the Rector of The Redeemer, included the following sentence:

"The Reverend L. B. Thomas, the minister in charge, can be found at Mrs. Neilson's boarding house, on Ardmore Avenue, and will be glad to be notified of their intention by those who expect to be regular worshippers at the mission."

With a suitable place for worship, strong support in the neighborhood, backed up by a devoted and experienced group from the Mother church, partial self-government and self-support, an energetic minister in charge, living in the center of his flock, the Mission went forward to greater strength and development.

Before long a movement started to form an independent parish. There was a keen contest. On October 22, 1886, it was reported that between $5000 and $6000 had been raised for a Chapel and that about $3000 of this had been invested in a lot on Ardmore Avenue. At this meeting it was decided to postpone the question of independence for the present, but to proceed with the building of the church. On

December 6, 1886, St. Mary's was chosen as the name of the new church. Miss Mary Frances Lycett turned the first sod. The cornerstone was laid by Bishop Whitaker, December 31, 1886.

On February 22, 1887, at a meeting called by a Joint Committee of the Vestry and Congregation it was decided to form a new parish. On March 15, that same year, organization as St. Mary's Parish was effected and 12 Vestrymen were elected. The following day the Vestry met in the office of Mr. James M. Rhodes in Philadelphia and elected officers.

One of the earliest actions of the Vestry was the decision that all sittings in the church should be free. This action was embodied in the following Resolution adopted at a meeting April 19, 1887:

"All the sittings in the church shall at all times be free and unappropriated, but the choir seats shall be reserved for the choristers. No evidence of the usual occupancy of any sitting in the church by any person shall be permitted. It shall be the duty of the Wardens, or either of them, to enforce the foregoing sections."

On May 6, 1887, the Rev. Lawrence Buckley Thomas was elected Rector, but resigned as of May 1, 1888. Meanwhile work was going ahead on the new church and November 16, 1887, it was Consecrated by Bishop Whitaker. The Rev. J. Sydney Kent, of Lawrence, Mass., became the second Rector, taking charge in July, 1888. With the church completed and the congregation and the work expanding the erection of the first parish house was going on, and on January 15, 1889, it was formally opened.

Meanwhile an organ that had at first been rented and later purchased for $100 was supplanted by a pipe organ, the gift of Mr. and Mrs. J. M. Rhodes, and remained in use for 20 years. In the autumn of 1889 the health of the Rector became impaired. Given a leave of absence for six months, the Vestry secured the Rev. Dr. A. J. Arnold to take the services. In April the Rev. Mr. Kent, still unimproved in health, forwarded his resignation to take affect June 1, 1890. Dr. Arnold was called to be the third Rector. His rectorship terminated less than a year later, April 1, 1891, and was also due to the condition of his health.

The young parish had been unfortunate in the brevity of the terms of its Rectors up to this point, but a new day was dawning. The Rev. W. W. Steel was called from a parish in Springfield, Ill., and took charge September 1, 1891, serving slightly over seven years. He was succeeded by the Rev. William Bayard Hale, of Middleborough, Mass., on February 12, 1899. Ill health terminated the latter's rectorship on December 17, of that same year.

The Rev. Dr. George Pomeroy Allen, of Bethlehem, succeeded to the vacancy in March, 1900. Dr. Allen was to lead the parish to greater development for a period of 21 years and which ended only with his death. Dr. Allen's death came suddenly on September 21, 1921. For many years before his death Dr. Allen had declined to have an assistant, but a little more than two years before his death he agreed to accept one and the Rev. Andrew Huston Haughey was appointed as of June, 1919, and October 16, 1921, the Rev. Mr. Haughey was elected Rector. Under his leadership the parish developed still greater strength and influence throughout the community. On November 2, 1927, the whole parish and community and in fact the whole Diocese, was saddened by news of the death of the Rev. Mr. Haughey. The Rev. Churchill J. Gibson became Rector on April 1, 1928. He served but a few months, resigning in a letter dated August 30, to accept a call to St. James Church, Richmond, Va.

The Rev. Canon Ernest Earp, Rector of The Church of The Redeemer, Bryn Mawr, who preached the sermon at Golden Jubilee Thanksgiving Service of St. Mary's, Ardmore.

On February 5, 1929, the Rev. Louis W. Pitt, who was Rector of St. Mark's Church, Newark, N. J., was elected to succeed to the vacancy in St. Mary's, and under his devoted leadership the parish had steadily advanced in influence, in service and in devotion to community needs and in the development of a strong support of the missionary program of the Diocese and the General Church.

Limitations of space prevent anything like an adequate report here of the rise of this parish from an infant work in a village to the position of an outstanding witness for Christ and the Church in the center of a largely populated suburban community, and from which radiates a religious influence that reaches into the homes and hearts of a whole community.

To get a true picture of St. Mary's in this the year of its Golden Jubilee the reader must be referred to the "History of St. Mary's," compiled by Dr. Reid. The record of the parish has been one of continued development. After the church was Consecrated in November 1887, the first need was the addition to the plant of horse sheds. This need was met. Today it is for automobile parking space and this is being met.

In 1888 the adjoining lot was purchased and the first parish house built; in 1893 a Choir room was added; in 1899 the Rectory was built, in 1904 two bays were added to the west end of the church; in 1908 land was bought at Stone Harbor by the Choir Association and the Russell Club House built, in 1910 an addition was built to the parish house, in 1924 the Chancel was enlarged; in 1926 an addition to the Club House at Stone Harbor was erected; in 1928 a new and larger and thoroughly modern parish house was built, and in 1934 a second addition of two bays was added to the west end of the church.

ST. PETER'S, PHILA., NAMES CHURCH TRAINING SCHOOL ALUMNUS PARISH VISITOR

Miss Nellie F. Walton, one of this year's graduates of The Church Training School, has been appointed as Parish Visitor at St. Peter's Church, Third and Pine Streets. Miss Walton is known to many in the Diocese of Pennsylvania for her work among the mountain people of Corbin Hollow, Virginia, and she has been a speaker also at a number of meetings where she has told of the response of these mountain folk to the Church's influence. In the recent Drama of Missions, "Glory of The Light," the scene of the Episode dealing with work among the Southern mountaineers was laid at Corbin Hollow. Miss Walton cooperated in writing the Episode and enacted the part of the Missionary worker in the presentation. Her work at St. Peter's is to be largely among the younger people of the parish, with the Girls' Friendly Candidates and younger members of that society and also with the Young People's Fellowship.

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CHRISTMAS

We have said elsewhere that the approach of the human soul to God is called worship. But God approaches man also, and the approach of the Eternal God to man is called Grace. In the history of the world man has not always approached God as frequently or as gratefully as he should, but God has on his part ever been as impatiently eager to approach man as a Mother her child. Once, when He could no longer endure man's separation from Him, He came close, very close, yes, closest of all, on a silent, starry night in a stable in Bethlehem. The Grace of God appeared in Jesus Christ. That was strange. Who would have thought that when "they were looking for a king" that He should come "a little baby thing that made a woman cry?" But God knew that only by an incarnation, by entering human flesh, could He approach the soul of man most intimately; for man knows a spirit only when it is embodied in human form.

So God came to mankind at Christmas. And ever since man has found it easier to approach God, and to let his soul go out to his fellow-man. On Christmas Day nothing can keep men from imitating their father in heaven. They give and forgive, for their hearts approach the hearts of others even as God has approached them in Jesus Christ, Our Lord.

BIBLE SUNDAY

A Philadelphia musician, whose calling requires him to visit Christian Science Churches although he is not a "Scientist" himself, recently remarked that what impressed him most in his visits was that the "Christian Scientists were the only people I knew who were putting the Bible to work."

That is a most suggestive phrase of his—"putting the Bible to work." He was wrong, doubtless, in supposing that nobody else did put it to work, for many good people in every Church make use of its promises. But certainly the "Scientists" get more work out of the Book than most of us. To them it is a dynamo of energy that lights up their whole life; to most of us it is quite a beautiful stream to admire and let run on unused. The old Latins said that "he is a wise general who learns from the enemy." If we are wise we shall learn from the Christian Scientists what wonders can be wrought when Christians "put the Bible to work."

SACKBUT, PSALTERY AND DULCIMER

One of the advantages of this department is the privilege it enjoys of discussing other departments of the magazine. We are proud of them all for they unite to make our Diocesan paper one of the best in the country.

The one which has attracted most attention recently —and rightly so—is the Department of Church Music. Here we feel that our magazine is a pioneer, showing the way to other Church papers and breaking the trail to better music in every parish. There can be no doubt that the able editors and contributors to that department of the paper have rendered an invaluable service, not only by raising the standard of music but by practical suggestions on the conducting of Choirs and the use of music in the service.

In their wisdom they have been very patient with us laymen in our customary Episcopalian conservatism and have not demanded that we make too many and too sudden changes in our ways. Some of us were afraid of these young men with their new ideas of the superiority of old music to new. And we trembled lest they would ask us to discard everything written since 1800, for we had found manna for our souls in some of the old music and even in the late Victorian hymns and chants and anthems.

But they have been considerate. And now even they, after the manner of all flesh, are becoming more conservative themselves. No one need fear. Now even Victorian music will be tolerated in church again according to no less an authority than Canon Douglas.

There are two humble requests some would like to make of our musicians. One is the appeal of the lovers of poetry, the greatest of all the fine arts, that Church choirmasters will not introduce music with words if the words are terrible—as so much of the poetry of the early ages is. And the other request is from the common people, that musicians do not try to exclude all music but the human voice. It may be pagan but many still are stirred religiously by harp, flute, sackbut and psaltery, or their modern equivalents.

A LESSON FROM RUSSIA

The approach of the human spirit to God, which we call worship, is the aim and end of religion. Churches are built and congregations formed primarily for that purpose, for though religion has many other products they are all secondary to worship.

The Clergy know that. And knowing it they are often distressed because the laity do not always realize it but wish to put the other activities of the parish before worship. Many a consecrated Rector longs for the day when the Church will loom larger in the interest of his boys and girls and men and women than the parish house. And some of the Clergy say in their

haste that they would be glad if the Church didn't do anything but hold services of worship. Then the Guilds, and Scouts, and Clubs, and all other "Meetings" would cease from troubling and a harassed man could do what God had called him to do.

Strangely enough, just that has happened in Russia. There the Church is not allowed to do anything except worship. And even if easy on the priests, it's not so good. In fact it may be fatal; for Christian men are discovering both in Russia, where the Church functions only in worship, and in Germany where all youth organizations except the Hitler youth have been suppressed, that it is extremely difficult for the Christian religion to be real unless it can find some outlet for its expression outside as well as inside the sanctuary.

So to all those tired parsons who are wearied with much coming and going in the parish house we bring the cold comfort that, although Mohammedanism may live on worship alone, Christianity thrives best when worship is supplemented by social activity.

PHILA. ALUMNI OF THE VIRGINIA SEMINARY PAY BISHOP TUCKER TRIBUTE

During the Missionary Mass Meeting on Friday night, November 12th, in the Church of the Holy Trinity, Rittenhouse Square, the Rt. Rev. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop-elect, was presented by Bishop Taitt with a Resolution adopted by the Philadelphia Association of the Virginia Seminary Alumni.

The Resolution, signed by the President of the Philadelphia Group, the Rev. Dr. A. E. Clattenburg, read:

"We, the Philadelphia Association of the Virginia Seminary Alumni, on this occasion of your visit to the Diocese of Pennsylvania are grateful for the opportunity it gives us to extend to you personally an expression of our satisfaction that the Church has called a son of the Theological Seminary in Virginia to be Presiding Bishop. We are delighted that the Convention made you its choice; you, whose whole ministry has been characterized by its devotion to the cause of our Master.

"We are confident, as the presence of this congregation here tonight gives promise, that under your able leadership, the whole body of our Clergy and laity throughout the Church will respond with renewed vigor and increasing consecration to advancing the Missionary cause throughout the world.

"It will be our constant prayer that you may fulfill the high duties placed upon you by your election as Presiding Bishop, conscious always of the presence of God working through you."

BOOK BY DR. W. H. JEFFERYS NOW IN ITS SIXTH EDITION

Members of the Church in the Diocese will be interested in knowing that the book, "The Mystical Companionship of Jesus," by Dr. William H. Jefferys, Superintendent of our City Mission, is now in its Sixth Edition. The book may be obtained at any book store or at the City Mission for 30c or by the dozen for $3.00.

CONVOCATION OF CHESTER AT FALL MEETING ELECTS REV. S. V. WILCOX AS DEAN

The Rev. Stanley V. Wilcox, Rector of St. Paul's Church, Chester, at the fall meeting of the Convocation of Chester, was elected Dean, succeeding the Rev. Dr. Charles W. Shreiner who, some time ago, announced he would not be a candidate for re-election.

The Rev. Stanley V. Wilcox

Dean Wilcox needs no introduction to the members of the Church in this Diocese as he has given generously of himself in many Diocesan activities, especially in work among young people and as Chairman of the Forward Movement in this Diocese.

Mr. Wilcox was born in Conshohocken, August 4, 1887. He is a graduate of the Philadelphia Divinity School, Class of 1920. After his ordination he served as a missionary in Arizona under Bishop Atwood and before that he served as assistant at Gloria Dei to the Rev. P. R. Stockman, at that time Rector of Gloria Dei, also serving as assistant to Mr. Stockman at the Seamen's Church Institute. In September, 1922, he became Rector of St. Paul's Church in South Philadelphia. Following Bishop Taitt's election as Bishop Coadjutor in 1929, Mr. Wilcox succeeded him as Rector of St. Paul's, Chester.

Mr. Wilcox is a veteran of the World War. He was a member of Company G, Ninth Training Regiment, at Plattsburg. Subsequently he enlisted as a private in the regular army and was assigned to Company E, 103rd Engineers, 28th Division. After a period of training at Camp Hancock, Augusta, Ga., the unit served overseas, and as Sergeant, Mr. Wilcox served throughout the war. After the Armistice he resumed his studies at the Philadelphia Divinity School. Ordained to the Diaconate in 1920 by Bishop Rhinelander he was advanced to the Priesthood in 1921 by the same Bishop.

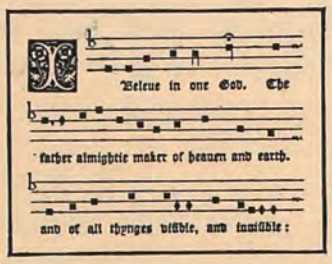
BACH SOCIETY OF DELAWARE COUNTY TO SING IN THREE CHURCHES OF THE DIOCESE

The Bach Society of Delaware County, one of the most outstanding choral groups in Metropolitan Philadelphia, will sing the "Magnificat" of Johann Sebastian Bach, in three of our churches in the Diocese during this month: St. Mary's, Ardmore, on Sunday, December 5th; St. Mark's, Frankford, Sunday, December 12th, and St. James, 22nd and Walnut Streets, Sunday, December 19th.

The "Magnificat" will be sung as part of the Vesper services in each of the three churches at 4 P. M. Robert Elmore, distinguished organist, will be at the console and the soloists are Irma Godshall, Soprano; Mary Bray, Soprano; Veronica Sweigart, Contralto; David Houston, Tenor, and Aubrey Cummings, Bass. The Bach Society, which consists of 70 voices, has appeared with the Philadelphia Orchestra and other important musical groups.

BISHOP TUCKER TO SPEAK AT CHURCH CLUB DINNER

The Church Club will hold its Annual Dinner on Monday, December 7th, in the Rose Garden of the Bellevue-Stratford Hotel, at 7 P. M. Speakers will include the Rt. Rev. Henry St. George Tucker, Presiding Bishop-elect; the Rt. Rev. Philip Cook, Bishop of Delaware; the Rev. Dr. Cyril E. Hudson, Canon of St. Alban's Cathedral, England, and our own beloved Diocesan, the Rt. Rev. Francis M. Taitt. Previous to the Dinner there will be a reception to Bishop Tucker in the Oak Room.



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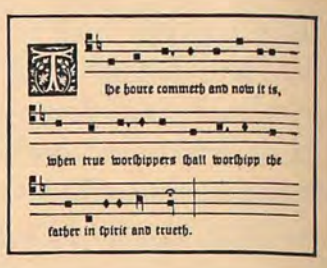

The Epiphany Service of Lights

By the REV. WILLIAM P. C. LOANE, B.D.

In these modern days of ours we should endeavor to use every means available for getting the Church's Message into the minds of both the young and old. The motion picture has given us the hint that truth and moral can be taught through picture. The magazine in which the story is told in picture is becoming more and more popular in its appeal. The Church must recognize this fact if it is to keep its message fresh and vigorous in its appeal.

Our Lord Himself used the picture as a part of His method of teaching. By way of parable, He would take a certain truth and by weaving a story about that truth, the scene of which was taken from life, He would make it a lasting memory in the minds of those who heard it. We cannot altogether estimate the pedagogical power there is in presenting truth in action. An experiment with children showed that three months after seeing a motion picture, they were found to retain ninety per cent of what they had seen.

Religious pageantry and religious drama afford us a wonderful opportunity to present the Church's Message in this appealing way. They are becoming more and more a part of the Church's Services of Worship. They seem to be taking the important place they once held in the early Church. Pageantry is one of the Church's great vehicles of religious expression and in restoring this art we are recognizing the fact that the Truths of God can be presented through the eye as well as through the ear. Music and pageantry go hand in hand for pageantry belongs to both the temporal and spacial arts. It takes place in space and music lends to its movement and rhythm. It is never given for the purpose of entertainment but always to convey a certain truth. The Epiphany Service of Lights conveys one of the great truths of our religion: that Christ is the Light of the World.

The Candlelight Service has been growing in popularity. Many churches are conducting their Vesper Services by Candlelight. Not long ago I attended an Organ Recital when the Church was entirely lighted by candle. The Epiphany Season affords a wonderful opportunity to focus our thought on the meaning of the symbol of light.

This particular service, which will be described, is held at the Church of The Incarnation in Drexel Hill on the first Sunday night after the Epiphany. It requires but a limited amount of time for preparation; lasts a little over an hour, and takes the place of Evening Prayer. The entire service is performed in pantomime. The Rector reads the passages from the Bible and the Choir takes its usual place in the Chancel. Candles are provided on tall sticks on the ends of the pews throughout the Nave of the church and on the choir stalls in the Chancel.

The cast consists of the following:

The Three Kings. The Kings should be preferably boys who can sing, although young men with good voices will do.

Thirteen young men to take the part of the Twelve Apostles together with Matthias. They should be of average height.

Costumes are necessary to secure the desired effect.

The music is an integral part of the service. The selection of Hymns, Anthems and other music are suggested but substitutes can be made to meet local requirements. This service was adapted from one used at the Church Farm School.

It is divided into the—

Prologue, the Episodes, the Epilogue.

The Prologue

The church is in darkness as the service begins to symbolize the darkness of the world before the coming of Christ and the darkness of our lives without His Spirit. The Rector reads the Prophecy which was the promise of the Light that lighteth every man that cometh into the world, the 55th chapter of Isaiah. This is read outside the church and is followed by the prayer for the fulfillment of the promise. The Collect for the First Sunday in Advent may be used. The Choir then sings the hymn: "O come, O come, Emmanuel," after which the fulfillment of the prophecy is read from the first chapter of St. John's Gospel, the first five verses. At the reading of the words: "And the light shineth in darkness and the darkness overcame it not," an acolyte lights the large candle which is placed on the Altar in front of the Cross to symbolize the fact that Christ has come into the world.

The Episodes

The Choir enters the church singing the hymn: "From the Eastern Mountains." The coming of the Three Kings takes place after singing "As With Gladness Men of Old," which is used as a descriptive hymn of what is to follow. The Kings proceed down the central aisle, in single file, to the accompaniment of Bizet's "March of the Magi Kings," the Rector reading the narrative—St. Matthew 2:1-10. When the words "Lo the star which they saw in the East" are read, the electric star in the Chancel is lighted and again at the reading of the words: "It came and stood over where the young child was," the Manger, which is placed at the foot of the Chancel steps, is lighted. The carol, "We Three Kings," is sung, each verse by one of the Kings as he presents his gift, the Choir and congregation joining in the chorus.

The Call of the Twelve Apostles follows and as each name is read (St. Matthew 10:1-8) that particular Apostle comes forward and takes his place in the Chancel, six on each side.

The betrayal of Judas is depicted (St. Matthew 27:1-5) and Judas, hanging his head, leaves the church by way of the central aisle. This is very effective without musical accompaniment.

Matthias is then chosen by lot and comes forward to join the remaining eleven as the narrative is read from the first chapter of the Acts of the Apostles, verses 15 through 26.

The Epilogue

The Divine Commission is given to the Twelve to go out into all the world. (St. Matthew 28:19-20.)

The Nave of the church represents the world which is still in darkness. Two by two the Twelve Apostles light their tapers from the large candle on the Altar and in turn light the candles in the Nave in accordance with the command of Christ that they extend His light throughout the world. When

(*Continued next page, bot. col. 1*)

An Experiment in Congregational Singing

By William T. Davies

(The following report of a service of congregational hymn-singing was written at the request of the Editor. Mr. Davies is the Organist and Choirmaster of the Church of The Epiphany, Sherwood.—Ed.)

A short time ago the Chairman of our Music Committee suggested that we have special services for hymn-singing, periodically, when the congregation and Choir could join in singing the hymns which might be called "old favorites." The idea was presented to our Rector, who is much interested in the musical worship of the Church services, and he immediately agreed to help further any plans that would encourage congregational participation.

At the Church of The Epiphany, Sherwood, and in all probability in a great number of other churches, the hymns, anthem and sermon have unity of thought, based usually upon the teaching of the Scriptures appointed for the day. In carrying out this practice, many of the hymns familiar to the congregation occur but seldom in the course of a year. Therefore, special services of hymn-singing, if properly planned and carried out, are appreciated by the people.

In planning such services, we decided it was necessary to establish a common interest between congregation and Choir, such as congregational rehearsals, or the introduction of new features in the music worship of our services. It was decided that in the presentation of any new musical feature it would become the responsibility of the Choirmaster to make the necessary explanation to the congregation.

At the evening service on the first Sunday in November, the Choir marched into the church without singing. When they had reached their places, the opening hymn was sung—"Holy, Holy, Holy," No. 205. This afforded the congregation the opportunity to sing the entire hymn—one which everybody knows. The service was that of Evening Prayer, through the Collect, "Lighten Our Darkness," after which the Choirmaster left the organ console, and, from a position in the middle aisle, talked informally to the congregation. First, the plan of these services was explained, and the hope expressed that the congregation would co-operate in selecting hymns to be sung on such occasions in the future.

The Choir of the Church of the Epiphany, Sherwood.

Then came the presentation of a new feature—the use of descant. After an explanation of the history and evolution of the descant, and how its practice had been revived in England during recent years, to make sure that the congregation would sing heartily when the time came for them to sing, the Choir gave a demonstration, using the hymn, "O God Our Help in Ages Past," No. 445.

With the assistant organist at the console, the Choirmaster conducted the Choir in the singing of the first verse in harmony, and the fourth verse with descant. In this verse, the entire Choir carried the melody while four boys sang the descant. By that time the congregation seemed quite interested and eager to participate, so they were requested to stand and join with the Choir in singing the entire hymn.

The first three verses were sung in four-part harmony, using the descant on the fourth verse, this time with eight boys. The fifth verse was sung in harmony, using the descant on the sixth verse. The rest of the service was carried on in the normal way, the Choir singing the final hymn in the Chancel before marching out.

The following Sunday morning brought us to the Sunday next before Advent, when a group of volunteers presented themselves before the Altar for consecration in carrying out the work of the Every Member Canvass. While these people were coming from their places in the congregation to the Altar, the hymn which we had used for our demonstration of the descant was sung, using the descant in the same manner as before. Those members of the congregation who had attended the service of the previous Sunday evening were prepared for what was coming, and sang heartily, and enjoyed the look of pleasant surprise on the faces of the people hearing the descant for the first time.

Some of those standing before the Altar that Sunday morning have said that they had never before been so inspired, and that they never knew hymn-singing could be made so beautiful. It is remarkable the number of people in our congregation who have requested the use of descants with more of our hymns.

(*Continued from preceding page*)

the entire church is lighted the hymn, "Jesus Shall Reign Where'er the Sun," is sung.

The offering is then taken while the Choir sings the anthem. One of the following anthems is suggested: "From the Rising of the Sun," by F. A. Gore Ouseley (Novello or Schirmer edition); "Hail, Gladdening Light," by Geoffrey Shaw (Novello). Both anthems are for mixed voices, and moderately easy.

The Creed, Prayers and Benediction follow and the service comes to a close in the Recessional, "Brightest and Best of the Sons of the Morning," all the participants following the Choir as they leave the church.

RECOMMENDED ANTHEMS

The growing popularity of Carol Services at Christmas time suggests the probable usefulness of a list of Christmas carols suitable for use in Church services. All carols are not suitable for such use. Some are entirely too secular in text, or too flippant in music.

The 15th and 16th century English carols were much better than those of

the 17th century. These latter were secular and crude. Writers of more recent times have produced some carols in medieval style, and present-day composers have learned to write carol music that has the unmistakable flavor of earlier times. There has been a revival of interest in this subject today, so that much newly published material is available for those who seek it. Not only English carols are useful for Carol Services; translations of French and German carols, set to pleasing folk tunes, are in many instances very satisfactory.

But, if you are casting about for fresh Christmas carols, *read the texts critically.* Do not accept the classifications of publishers whose chief interest is naturally that of sales volume. The following carols are recommended as being conservative in text and substantial as to music:

"Angels O'er the Fields"
(Old French carol)
Available as follows:
2-part treble voices
(E. C. Schirmer, No. 1029).
3-part treble voices
(E. C. Schirmer, No. 844).
Men's voices
(E. C. Schirmer, No. 926).
Mixed voices
(E. C. Schirmer, No. 1653).

"Sing We Noel!"
(16th Century French)
Available as follows:
3-part treble voices
(E. C. Schirmer, No. 1589).
Sop., alto, bass
(E. C. Schirmer, No. 1738).

"O Jesu So Fair"
(Early 17th century, arr. by L. V. Saar)
Mixed voices (C. Fischer, No. 362).

"My Heart I Here Would Give Thee"
(17th century, arr. by L. V. Saar)
Mixed voices (C. Fischer, No. 368).

"O Night, O Happy Night"
By F. A. Gevaert
Mixed voices (H. W. Gray, No. 13).

"While Shepherds Watched"
By W. Cook
2-part treble (Oxford, No. 136).

"It Came Upon the Midnight Clear"
By T. F. Dunhill
2-part treble voices (Arnold & Co., obtainable from Oxford Press).

"The Grasmere Carol," by A. Somervell
2-part treble voices (Arnold & Co.).

A list of Christmas anthems that commend themselves to the attention of serious-minded choristers follows:

"Of the Father's Love Begotten"
By Eric H. Thiman
Mixed voices. Grade medium. Organ medium. (Novello, No. 1184. Price 15 cents.)

"Christians, Awake," by G. Rathbone
Mixed voices. Grade medium. Organ moderately easy. (Novello, No. 1191. Price 15 cents.)

"Christ Is Born Today"
By T. F. H. Candlyn
Mixed voices. Grade medium. Contains brief passages to be sung unaccompanied. Text: Hymn 549. Organ medium. (Ditson, No. 14,310. Price 15 cents.)

"The Shepherds Keep Their Flocks"
By J. S. Bach
Mixed voices. Chorale style. Grade medium. Organ easy. (Birchard, No. 324. Price 6 cents.)

For the Sundays following the Christmas season, these anthems are suggested:

Second Sunday after Christmas
(January 2nd)
"O Send Thy Light Forth," by M. A. Balakireff. (This anthem was also suggested for the Second Sunday in Advent.)
Mixed voices. With or without organ. Grade medium. Text in the spirit of the Collect for the day. (J. Fischer, No. 4163. Price 15 cents.)

"Saviour, Like a Shepherd," by Gluck
Arranged for 2-part treble voices. Organ easy. (H. W. Gray, No. 1306. Price 12 cents.)

First Sunday after Epiphany
(January 9th)
"The Three Kings," by Peter Cornelius.
4-part mixed voices, with baritone obbligato. The chorus sings the slow chorale of Hymn 98, while the soloist sings a descant. Grade medium. Organ easy. (Birchard, No. 1139. Price 12 cents.)

Second Sunday after Epiphany
(January 16th)
"How Beauteous Are Their Feet," by C. V. Stanford.
Mixed voices. Grade medium. Organ easy. Text by Isaac Watts; suitable to morning Lessons and Gospel. (Novello, No. 968. Price 12 cents.)

Third Sunday after Epiphany

(Continued bottom colum 3, page 90)

Suitable Music for Organ Preludes

By Newell Robinson

The Commission on Music, during General Convention, had many occasions to answer questions about organ music suitable for use in small parishes.

After an examination of many collections of "preludes" and "postludes," one concludes that there is very little to choose from, looking at them from an idealistic angle. Their faults are these: Rhythm unsuitable for a Churchly style; lack of inspiration, due to the composer's ideals in Church music.

We very often find in collections of organ music many pretty ditties with titles reeking with sentimentality, and many arrangements of well-known secular songs or familiar operatic arias. Such instrumental arrangements, aside from being unsuitable organ music, are generally so difficult that they are impracticable on a small organ. But, fortunately, the great writers of organ music, both past and present, have provided us with ample material out of which to build programs for our Church services. In his "Liturgical Organist," Godfrey Sceats suggests the use of the Chorale Prelude, when in doubt. With this advice in mind, we suggest several collections of easy music, chiefly of the English school.

"Ten Hymn Tune Voluntaries," by Henry Coleman.

These voluntaries are a great contribution to organ literature for Church services. They are easy and to the point. All are suitable for general use, although only five are based upon hymns found in our Hymnal. Another set of a similar nature, by S. Lloyd, contains four hymns familiar to us.

A Chorale Prelude on "Abridge," by G. T. Garlick, is included in the list of easy numbers published by Stainer & Bell. Novello publishes a number of hymn-tune preludes by Wesley, Garrett, Shaw and other composers of the English school.

A recently published book of "Organ Voluntaries," by Alexander Schreiner, contains much desirable material, although numbers like "The Lost Chord" should be omitted. The volume contains many lovely chorales by Bach and other composers.

"The Liturgical Year" (Bach), edited by Albert Riemenschneider, is of great value; and a book of "Chorale Preludes," by Marcel Dupre, throws a modern light upon old ideas.

From the pen of Alan Gray we have two books of short preludes, published by Augener, that can be used with satisfaction on a small organ. Many slow movements from sonatas provide a wealth of material outside the sphere of the Chorale Prelude The "Eight Short Preludes and Fugues" of Bach are useful when we wish to change our idiom.

When the recital occurs before a Church service, its program should consist of reverent music. Gavottes, scherzos and other such frivolous forms should be excluded, and program material should be drawn from those works of the masters that will contribute to the spirit of reverence of the service to follow.

REV. DR. CHAS. W. SCHIFFER DIES SUDDENLY, NOV. 24, AFTER A LONG ILLNESS

As THE CHURCH NEWS was going to press word was received of the death early on Wednesday morning, November 24, of the Rev. Charles W. Schiffer, D.D., Rector of the Church of The Holy Comforter, Aronimink. Although Dr. Schiffer had been in poor health for several years and had been carrying on his work under serious handicaps due to his physical condition, it was hoped that a complete rest would prolong his life. On several occasions he had been compelled to relinquish his duties for hospital treatment.

As it was death came in his sleep. Dr. Schiffer had already tendered his resignation to take effect on December 1, and on the Sunday prior to his death had officiated at the Holy Communion and he was planning to preach his farewell sermon on Sunday, November 28. Burial services were held in the Church of The Holy Comforter on Saturday morning, November 27, the Bishop officiating.

Dr. Schiffer is survived by his widow, who was Ruth May Angell of Knoxville, Pa., and a son and two daughters. He was born November 5, 1879, and his ministry covered a period of thirty years, of which seventeen were at Holy Comforter. Prior to that he served four years, from 1916 to 1920, at Holy Trinity, Lansdale. Following his Ordination in 1907 Dr. Schiffer served successively at St. Luke's, Mechanicsville, N. Y., at Chestertown, N. Y. and Grace Church, Cherry Valley, N. Y.

ST. MARY'S CHURCH NOW SHOWS GREATER BEAUTY SINCE ITS RENOVATION

St. Mary's Church, Hamilton Village (Locust Street above 39th), has been completely renovated and beautified since the fire of last December. The fire that broke out in the cellar under the south transept destroyed the organ, seriously damaged the choir floor, wrecked All Saints Chapel, and badly smoked the whole interior. The fire was fiercest in All Saints Chapel and to reach it the firemen had to break out about five feet of the east panel of the Palm Sunday window, made in France about 65 years ago.

During the summer the church was turned over to the workmen and all services were held at St. Philip's Church, 42nd Street and Baltimore Pike, which had merged with St. Mary's last spring. In the meanwhile, the High Altar at St. Mary's has been cleaned; the Sanctuary walls have been repainted blue and laced with a gold diaper pattern; the middle aisle has been much widened, and all the aisles and the Choir have been repaved with flagging; the Nave and Transept walls have been repainted; and new oak screens built at each side of the Choir, surmounted by organ pipes, have deepened the effect of the Choir while concealing the canted corners of the Crossing that were always an architectural blemish. The Palm Sunday window has been restored by Duncan Niles Terry, who also carried out the Sanctuary decorations, and a new organ has been installed by the Aeolian-Skinner Company of Boston. Mr. W. Pope Barney was the architect for the alterations.

The white marble altar rail from St. Philip's, a memorial to the late Rev. Clarence Wyatt Bispham, has replaced the old rail before the High Altar; the memorial reservation light has been removed from the Chancel and now hangs before the Altar in All Saints Chapel; the High Altar from St. Philip's has been placed in the north Transept, which is now St. Philip's Chapel, instead of St. Joseph's; and the various memorials from St. Philip's have found appropriate places in the rearrangement.

Death Summons The Rev. Charles H. Collett

Death on Thursday, November 11th, in Marysville, New Brunswick, of the Rev. Charles H. Collett, Rector of Christ Church and St. Michael's, Germantown, came as a great shock not only to the members of his congregation, clergy and friends in the Diocese, but also to thousands of others who knew him and loved him throughout the whole Church.

Mr. Collett, after serving five years as General Secretary of the Field Department of the National Council, was called to the rectorship of Christ Church and St. Michael's following the death of the late Rev. Dr. Gilbert E. Pember, beginning his duties in April, 1935. In July of this year he suffered a severe heart attack and for some time his life hung in the balance. His physicians ordered a complete rest and the Vestry of Christ Church and St. Michael's gave him leave of absence until such time as he felt he was able to resume his duties. Reports had been received he was showing signs of improvement when the news came of his death.

Burial services were held on Monday, November 15th, in St. Thomas' Church, Dover, N. H. The services were conducted by Bishop Dallas, of New Hampshire, assisted by Bishop Reinheimer, Coadjutor of the Diocese of Rochester; the Rev. A. M. Dunstan, Rector of the Dover parish, and the Rev. Dr. Samuel S. Drury, Headmaster of St. Paul's School, Concord.

The Diocese of Pennsylvania was represented at the burial services by the Rev. Dr. Frederick P. Houghton, Executive Secretary of the Diocese, and the Rev. Dr. C. E. Snowden, Rector of St. Paul's Church, Overbrook, both of whom had been associated with Mr. Collett in the National Field Department. The Vestry of Christ Church and St. Michael's was represented by Messrs. Charles C. Wriggins and John A. Slemons. While the burial service was being conducted in Dover, there was an Hour of Prayer in Christ Church and St. Michael's.

On Wednesday morning, November 17th, Bishop Taitt officiated at a Memorial Service in Christ Church and St. Michael's. The church was crowded with members of the congregation, Clergy of the Diocese and friends of Mr. Collett. Bishop Cook, of Delaware, who is also President of the National Council, and the Rev. Dr. Charles Henry Arndt, Rector Emeritus of Christ Church and St. Michael's, assisted in the service, and the Rev. Eric M. Tasman, of South Orange, N. J., a personal friend of Mr. Collett, was in the Chancel. The Rev. William P. Spofford, Editor of *The Witness*, preached the sermon.

Mr. Collett was in the 49th year of his age when death came. He was born in Dunham, Province of Quebec. He was a graduate of Trinity College, Hartford, Conn., and of the Berkeley Divinity School, New Haven, Conn., Class of 1916. While at Trinity College he won fame as an athlete, and was a member of the college football team. Following his Ordination in 1916 he served as a Master in St. Paul's School and also as priest-in-charge of St. Luke's Mission and St. Timothy's Mission, Concord, N. H. From 1920 to 1923 he was Vicar of St. Stephen's, Boston, leaving there to join the staff of the Bucks County Mission in the Diocese of Pennsylvania, in charge of Trinity Church, Solebury, and St. Philip's, New Hope. From the Bucks County field he accepted a call to the rectorship of St. Paul's Church, Fargo, N. D., and served also as Student Pastor at the University of North Dakota. In 1930 he was called to serve as General Secretary of the National Field Department. During his comparatively brief rectorship of Christ Church and St. Michael's, Mr. Collett had won the affection of his entire congregation and under his leadership the parish was steadily going forward.

Mr. Collett is survived by his widow, who was Miss Edith Stanley Scamman, and three children. A brother and two sisters also survive him.

MANY VISITORS AT GENERAL CONVENTION VIEW CHURCH HISTORICAL SOC. EXHIBIT

As Philadelphia is the birthplace and national headquarters of The Church Historical Society it will be interesting to our readers to learn that results of its exhibit at the General Convention in Cincinnati were most gratifying. The exhibit was made up of pictures, manuscripts, books, pamphlets and other material relating to the history of the Church. There was shown also copies of about a dozen short histories of the Church which are still obtainable and inquirers were told where to get them.

Throughout the period of the exhibit the Rev. Dr. George Woodward Lamb, the Librarian, and Mr. William Ives Rutter, Secretary, were on duty to give any help or service asked for by the visitors to the exhibit. Mr. Rutter reports it would be difficult to estimate the number of visitors. There was practically no time, he says, when those in charge were not replying to questions. Some persons said they had never heard of the Society and were glad to know of its existence and work, and that they would send in some historical material in their possession. Others heard for the first time of *The Historical Magazine* published under the Society's auspices. Mr. Rutter reports a very satisfactory number of new memberships, both annual and life, were received.

The dinner given by the Society at the Hotel Gibson was a real feature. The Rev. Walter H. Stowe introduced the officers of the Society and the members of the Executive Board to the more than 100 at the dinner and then turned the gathering over to Bishop Taitt, who acted as Toastmaster. Bishop Taitt, who is Honorary Vice-President of the Society, introduced the several speakers. The latter were: The Rev. Dr. G. MacLaren Brydon, Historiographer of the Diocese of Virginia, whose subject was "The Greatest of Virginia's Bishops," who, the speaker said was the Rt. Rev. William Meade; Mr. Clifford Morehouse, Editor of *The Living Church,* whose subject was "The Church Press in Our History"; the Rev. Walter H. Stowe, President of the Society, whose topic was "Is a Knowledge of American Church History Practical?"

There was an open discussion on "Ways and Means of Promoting Diocesan and Parochial History." Among those taking part in the discussion were the Bishops of Chicago and Eau Claire, Professor Joseph H. Beale, of Harvard; Rev. Dr. Edgar L. Pennington, of Miami, Fla.; Rev. Dr. Louis E. Daniels, of Oberlin, O.; Rev. Dr. Thomas S. Cline, of Watertown, Conn., and the Rev. James B. Lawrence, of Americus, Ga.

Telegrams of greeting and regret at their absence were sent to the President Emeritus, Dr. Charles Penrose Keith, of Philadelphia, and to the Rev. Dr. E. Clowes Chorley, Garrison, N. Y., a member of the Executive Board and Editor of *The Historical Magazine.*

Dedicate Peak Memorial to Bishop White at Valley Forge

Washington Memorial Chapel at Valley Forge was filled to capacity on Saturday afternoon, November 6th, when Bishop Taitt officiated at the Dedication of the Peak Memorial Library to Bishop White and at the Unveiling of the heroic life-size statue in bronze of the First Bishop of Pennsylvania which is housed in the Library and dominates the whole interior.

Miss Jane Gordon Fletcher, great, great, great, great-granddaughter of Bishop White, who unveiled the statue of the First Bishop at Washington Memorial Chapel.

Etchings of the statue, which shows Bishop White as he looked shortly after his Consecration at Lambeth Chapel in February, 1787, and of the exterior and interior of the Library Building, appeared in the November issue of THE CHURCH NEWS.

The weather was ideal for the Dedication services. Members of the Boys' Choirs of Old Christ Church, Second Street above Market, St. Peter's Church, Third and Pine Streets and the Choir of Washington Memorial Chapel led the singing under the direction of Robert H. Cato, Organist and Choirmaster of Old Christ Church.

The Rev. Walter H. Stowe, Rector of historic Christ Church, New Brunswick, N. J., who is President also of The Church Historical Society, made the Dedicatory Address at the invitation of Bishop Taitt and the members of the Peak Committee, of which the Bishop is Chairman. The Address was given the closest attention. Because of its importance and the light it throws on Bishop White as a Citizen and Churchman, the complete text is published in this issue of THE CHURCH NEWS under a separate caption.

Upwards of fifty descendants of Bishop White were present at the Dedication. The Unveiling of the statue was committed to Miss Jane Gordon Fletcher, a great, great, great, great-granddaughter of Bishop White. This little lady is the daughter of Mrs. Jane Gordon Fletcher of Malvern, Chester county.

The first part of the Dedication services were held in the Chapel. Mr. William White, of Old Christ Church, a direct descendant of the First Bishop, on behalf of the Committee made the opening Address in which the completed memorial was formally turned over to Bishop Taitt representing the Diocese. The Bishop in a brief Address received the memorial. Then followed a brief Address by the Sculptor, Mr. A. Stirling Calder. The Address by the President of The Church Historical Society followed.

Led by the combined Choirs the entire congregation proceeded to the Library Building where the ceremony of Unveiling the statue took place. The congregation grouped about the Library was unquestionably stirred as the little great, great, great, great-granddaughter of Bishop White drew the cord that released the sheeting and the statue was revealed in all the beauty of its execution and design.

Following the services in the Library there was a Tea given by Mr. and Mrs. William White in the Log Cabin on the Chapel grounds.

In connection with the Dedication and the Unveiling many took opportunity to view the exhibit of The Church Historical Society. It was virtually the same exhibit that the Society had on view at the General Convention in Cincinnati, and included memorabilia of the time of Bishop White. The Rev. Dr. George Woodward Lamb, Librarian of the Society, and Mr. William Ives Rutter, Secretary of the Society, were in charge of the exhibit.

"The question today is whether we shall be allowed by the galloping forces of materialism to keep our Christianity at all."—*Rev. S. M. Shoemaker.*

Eight hundred Moslems are included in the population of the Panama Canal Zone.

William White—Citizen and Churchman

By the Rev. Walter H. Stowe, President Church Historical Society

The following is the complete text of the Address by the Rev. Mr. Stowe at the Dedication of the Peak Memorial to Bishop White at the Washington Memorial Chapel, Valley Forge, Saturday, November 6, 1937.—Ed.

St. Paul in his Epistle to the Romans (1:21), attributes the degradation of the heathen world in part to lack of gratitude: "Because that, when they knew God, they glorified him not as God, neither were thankful . ." Christian nations, no more than heathen, can escape degradation if they be wanting in gratitude and thanksgiving. May God deliver us from cynics and ingrates!

God does not work in a vacuum but through nature and man, and especially in the latter do we see his leading and his handiwork. The donor of this building and statue owned and manifested that virtue which every Christian, above all others, should possess and express. He perceived that God had used William White in the accomplishment of his purposes and that William White was a willing and ready instrument of God's will.

What in particular about William White may have stimulated the donor's gratitude? What was there about him that enabled Mr. Peak to perceive that Bishop White was indeed a choice vessel of God's grace and a light of the world in his generation? And what should we see and appreciate in the life and character of William White as reasons for gratitude and thanksgiving to God?

I. WILLIAM WHITE WAS A GREAT CITIZEN. If Benjamin Franklin was the first citizen of Philadelphia, William White was the second, and after Franklin's death he was unquestionably the first.

There has just come from the press a very remarkable book, "They Were in Prison," a history of the Pennsylvania Prison Society, by N. K. Teeters of Temple University. This book came too late for use or mention in the recently published "Life and Letters of Bishop William White," but Dr. Teeters and I have exchanged copies and letters. Let me read you what Dr. Teeters says about this recent biography of the Bishop as touching his citizenship:

> "Portions of it were especially interesting to me because I have felt that his (Bishop White's) work with philanthropic organizations in this city has never been adequately portrayed. In fact, that is the one criticism of the book under discussion, if I may so state. It is regretful that one chapter was not devoted to this phase of the many sided career of the wonderful Bishop.
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> "One can scarcely conceive of a man as busy as Bishop White devoting forty-nine years of his life to the cause of penal reform. And the more remarkable it is that he was present at practically every meeting, monthly, in all that time. It is recorded that he composed the many memorials sent to the legislature; that he personally visited the prisons. . ."

You may be surprised that we welcome criticism such as this. But we do, because scholars and historians worthy the name are concerned for the truth, the whole truth, and nothing but the truth. And part of the truth about William White is that his great services to Philadelphia as a citizen have never been adequately studied and appraised. More scholars like Dr. Teeters are needed to pursue investigations in this field.

In the index to "The Life and Letters of Bishop William White," nineteen societies are listed with all of which, except two, William White was intimately associated as member, founder or president. Since I cannot claim to be an authority on this phase of Bishop White's life, I have quoted from one who is so far as the Prison Society is concerned, and I now quote from another William Wilson Manross, fellow and tutor of the General Theological Seminary, author of "A History of the American Episcopal Church," and the brochure: "William White," published in 1934 by the Bishop White Prayer Book Society, and the chapter on Dr. White's Episcopate in the biography above mentioned.

> "The nineteenth century saw a rapid multiplication of societies and movements for the improvement of nearly all aspects of human life. These were partly the result of the reforming impulse of the democratic spirit, and partly a consequence of the increasing urbanization of American life which made it necessary for services which could be performed by charitable individuals in small communities to be taken over by organized societies. Philadelphia and Boston were the great centers of these organizations, and White, as one of the leading clergymen of the former city, had an excellent opportunity to coöperate in them. Of this opportunity he took full advantage, for he did not share the opinion of some of his contemporaries in the Church that clergymen should hold aloof from all but churchly matters. His name appears as member, founder or president of nearly every civic organization of importance that existed in Philadelphia in his day, and he deserves in consequence, an honorable place on the roll of American 'civilizers.'
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> "In 1790 he became president of the first Sunday school society to be organized in America, the First Day Society, but it should be emphasized that this was a community rather than a Church enterprise. Its principal founder was Benjamin Rush, Philadelphia's great physician, who was a Presbyterian and, subsequently, a Universalist. Its list of members included Matthew Carey, the printer, who was the leading Roman Catholic layman in Philadelphia at that time. The Sunday school movement, though primarily religious in character, was an important factor in the development of popular education generally, and the First Day Society, besides founding Sunday schools, was active in the campaign for free day schools in Pennsylvania.

"Being less exclusive than some of his fellow Episcopalians in his attitude toward other denominations, White had no objection to coöperating with his brother Christians in common enterprises for the advancement of Christianity when he was convinced that these would be conducted in a really non-denominational manner. Besides being president of the First Day Society, he served as first president and one of the founders of the Philadelphia Bible Society, the oldest Bible society in America.

"He was a leader in many charitable enterprises that were not strictly religious in character, though most of them were religious in inspiration, for the ideal of purely secular 'social work' had not yet developed. He was president of the Philadelphia Society for Alleviating the Miseries of Public Prisons, one of the oldest prison reform societies, and was one of the first clergymen to preach to the prisoners in the Philadelphia jail. This proceeding had been so unprecedented, when it had first been attempted by another clergyman a short while before, that the jailer had been reluctant to allow it, and, fearing an outbreak, had placed a cannon in a conspicuous place, aimed at the prisoners, with a man standing by, ready to fire it. The Prison Society, besides its general work for the improvement of adult prisons, founded one of the first juvenile reformatories in the country.

"Other charitable institutions of which White was president were the Magdalen Society, now the White-Williams Society, which sought to reclaim a class of women whom nineteenth-century society regarded as "untouchables"; the Philadelphia Dispensary, one of the first institutions to supply medical aid to the poor in their homes; the Pennsylvania Institution for the Deaf and Dumb; and the Provident Society. He was a life-long member and vice-president of the American Philosophical Society, and a trustee of the College of Philadelphia and the University of Pennsylvania from 1774 until his death. Even Franklin, it is probable, did not play a more honorable role in advancing the culture and well-being of his city."

WILLIAM WHITE WAS THE GEORGE WASHINGTON OF THE AMERICAN EPISCOPAL CHURCH. This may appear to be a large claim, but it is fully justified by the evidence.

When the cynics and iconoclasts have done their worst with George Washington, what do we find still true and undeniable about him? *First,* that in the contest with the mother country he risked his all—his life and property and reputation for the cause of the colonies, and in the face of great odds and the darkness and discouragement of eight long years, led them to final victory and independence. *Second,* that by sheer weight of character, all parties and factions turned to him as the outstanding leader in constructing the new nation, as one, perhaps the only one, who was able to enlist in the service of the new government men of opposing temperament and principles. *Third,* so lacking was he in that vaulting ambition which possesses would-be tyrants and dictators, so subservient was his personal ambition to the welfare of the new republic, so ready and anxious was he to lay down the reins of authority and government and to retire to private life at his beloved Mount Vernon, that he does not appear to have been even tempted in the midst of an unparalleled opportunity to be a dictator or an autocrat.

William White had also risked his all in the cause of the Colonists. He became almost at once, certainly after 1784, the outstanding leader in the process of reorganizing the Church. The calm and judicious character of his mind made him a natural arbiter in the strife of personalities and parties. To this day, the constitution of the American Episcopal Church carries the imprint of his hand, more than that of any other one man.

Bishop White has been charged with a lack of aggressiveness in the exercise of his office. Those who make this charge have no adequate understanding of the seriousness of the conditions which he faced. *First,* the suspicion and distrust of the Episcopate as an order of the ministry have never been so strong and wide and deep in any subsequent period as during the first twenty-five years of his own Episcopate. This is proved by the fact that the constitution of 1789 as originally proposed refused to the House of Bishops the power to originate legislation, and as finally adopted refused the upper house an absolute negative upon the acts of the House of Clerical and Lay Deputies, enabling the latter to override the veto of the House of Bishops by a four-fifths vote.

Second, never has religion generally been under such a cloud, never have the forces of atheism, materialism and godlessness been so strong in this country as during the first half of Dr. White's Episcopate. All churches suffered grievously in this era, but the Episcopal Church worst of all. It appeared indeed that he was ministering to a dying church; it seemed that the Episcopal Church was merely a piece of *impedimenta* which the British had left behind in evacuating the land. Scores of colonial clergy and hundreds of the flower of the laity had left the country for good, never to return.

But White held on. If he became discouraged, he did not give way to despair. He won respect for his office by the character exemplified in his own person. If apostolic succession demands apostolic success, then you have it in the life of Bishop White. He re-introduced into the world a democratic type of Bishop, a type not seen or known for a thousand years, and thus allayed the fears and suspicions of those who distrusted the Church in general and the Episcopate in particular.

In the very midst of that terrible period of religious depression there was a little boy who was attracted to Bishop White and to whom White was attracted. That little boy was directed in his education by the Bishop and became the spearhead of the Church's revival which began roughly in 1811 and ushered in that new and brighter day for the Church which has continued to our own time. That boy was John Henry

Hobart, the great Bishop of New York, who always remained the apple of White's eye. But White had an appeal to other young men, and several of the greatest of the leaders of the Church in the generation following White's death were trained by him: Kemper, DeLancey, Turner, Milnor, Muhlenberg.

With advancing years, White became more aggressive. While, as Mr. Manross points out, he may be faulted for not realizing soon enough the necessity for a more vigorous missionary policy in western Pennsylvania, it must be conceded that every sound measure for the Church's advancement, whether Diocesan or National, had his cordial good-will and hearty support.

Dr. White never ceased to grow no matter how old he became, and this in large measure must be attributed to the fact that he was ever a student and never ceased to learn. This accounts for his continued ascendency in the councils of the Church. He was the most learned man in the Church during his Episcopate, and the veneration in which he was held to the day of his death was thoroughly deserved.

What a life was his! Beginning in the Colonial period, he labored sometimes almost alone in Pennsylvania through the War of Independence. Following the war, we see much older men turning to him, still a young man in his thirties, as already a recognized leader. Working without haste and without rest, he seeks to salvage out of the wreck of the Church what could be salvaged, and to reorganize the Church on national, autonomous lines. How well he succeeded, how wisely he built, all Churchmen today can testify for we enjoy the fruits of his labors. A Bishop of a Church with its back to the wall, he asks no quarter but struggles manfully on, his own strong faith an anchor of hope to those discouraged over the Church's future. And when the Church's revival about 1811 became more readily visible, White was to be found as always in the vanguard and not in the rear, ever the leader. Having lived and labored in three distinct periods of the Church's life, each different from the one preceding, he was privileged to lead the Church into the decade of the Thirties when there began that era of expansion and spectacular growth which has continued into our own day.

A nation may in some ways be properly judged by its heroes; and so may a Church be thus judged. How fortunate are we that our country has as its greatest hero a man such as George Washington. How fortunate are we that our Church has as its greatest hero, William White. Let us thank God, take courage, and press right onward!

SERVICE BOOK FOR DAKOTA INDIANS GIFT OF BISHOP WHITE PRAYER BOOK SOC.

The One Hundred and Fourth Annual Meeting of the Bishop White Prayer Book Society, held on Thursday, October 21st, in the Church House, disclosed through the report of the Secretary, the Rev. Dr. W. Arthur Warner, a notable record of service by the Society.

Of special interest was the Society's underwriting of the publication of the Niobrara Service Book in the Dakota language for use of the Indians in South Dakota. In addition to the underwriting the Society also made a contribution of $500. The Niobrara Service Book has filled a long needed want. In addition to communications from Bishop Roberts and the Rev. Mr. Barbour attesting to the usefulness of the book, the Society also had a commendation from an Indian priest in the field who was in Philadelphia recently and took occasion to visit the office of the Secretary to personally express the gratitude of his people.

Another notable contribution of the Society during the year was publication of Bishop White's pamphlet of 1782, "The Case of the Episcopal Church in the United States Considered." It was a contribution of the Society in connection with the celebration of the 150th Anniversary of the Constitution of the United States. The pamphlet was carefully edited by the Rev. Dr. Louis G. Washburn and was in considerable demand, especially in the South.

The Secretary reported also of inquiries being made from time to time as to what the prospects are for publication of the Prayer Book in Italian. Such action, it was stated, must be held in abeyance until final action of the Commission appointed by the General Convention on the Italian Book.

Report was also made of the Society being fortunate in being able to obtain a copy of the 1834 Annual Report of the Society which contains the signature of Bishop White.

During the year the Society lost two of its valued members by death; Mr. Orlando Crease, who had been a member of the Board since 1915, and Mr. Samuel Wagner, who became a member of the Board in 1876. Mr. Crease succeeded his father on the Board, the father having served the Society for many years.

During the year ending October 21st, the Society distributed a total of 11,788 Prayer Books and Hymnals. Of this total 5,462 comprised the combined Prayer Book and Hymnal, 6,326 Prayer Books alone.

The Secretary reported there had been a demand for Hymnals which the Society was unable to meet as it does not publish the Hymnal as a separate volume.

PHILA. CATHOLIC CLUB MARKS 50th ANNIVERSARY OF ITS ORGANIZATION

The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles celebrated the fiftieth anniversary of the organization of the local branch on Tuesday, November 16th. It met for the occasion at St. Clement's Church and Solemn High Mass was sung at 11 o'clock. The Rev. Dr. William A. McClenthen, Rector of Mount Calvary parish, Baltimore, was the preacher. A guest of the "club" at the luncheon which followed a short business meeting was his Grace, the Archbishop of the West Indies E. Arthur Dunn, D.D.

Dr. McClenthen, who served as a Curate at St. Clement's during the early part of his ministry, gave many interesting details of the early history of the Philadelphia branch.

Although infant mortality in the Philippines Mountain Province is still about 50 per cent, which means that half the babies die before reaching the age of two years, the rate has been reduced from 90 per cent since the mission began to work there.

Among the women who have United Thank Offering boxes in the southern mountains is a shepherd's wife. It is her custom to put a thank-offering into the box every time a lamb is born.

PAGEANT TELLING STORY OF MISSIONARY WORK IS NOW MADE AVAILABLE

Copies of the Pageant called "Go Ye Into All the World," prepared by Mrs. Thomas A. Meryweather, wife of the Rev. Thomas A. Meryweather, and presented by Trinity Church, Swarthmore, has been made available to parishes that may be looking for such a means of reawakening interest in Missions. Copies may be obtained from Mrs. Meryweather, 127 Rutgers Avenue, Swarthmore, Delaware County, at a cost of 35c each. The income from sale is being used to defray the cost of publishing, and all over that sum is being given over to the Church School Offerings for Missions of Trinity Church, Swarthmore.

SUGGEST CHRISTMAS PLANS FOR THE CHURCH SCHOOL

A group of leaders met in the Church House on November 18th to suggest to each other ways of making Christmas a really Christian experience for children in the Church School.

Suggestions on the selecting and presenting of the Christmas Manger service or pageant were given by Miss Marian Brown and time was given to look over the plays and pageants on display in Room 30.

Miss Frazier showed the group various materials that have been published for use with the different ages, such as Creches to be made and posters to color and build up. On display was a Creche made of Ivory soap which is a medium children love to work with.

The Chairman of the Church School Commission, Rev. J. Wesley Twelves, presided and out of his experience at the Church of the Epiphany, Germantown, gave many helpful suggestions.

There was discussion of how the Advent Offering can be made educational. Some suggested that this Offering can make the teaching of the Advent Season more real if it is thought of as a means of preparing our hearts and the hearts of others for Christmas.

THE ADVENT OFFERING

Each year during Advent the Church Schools of the Diocese make an Offering for one of our institutions or churches or missions. Originally this Advent Offering was combined with the Bishop's Bricks Fund and the purpose was to help in the building of some new church in the Diocese.

In accordance with that plan the Offering this year is designated for St. John's, West Oak Lane, Philadelphia. This work is only about five years old and they have already a Church School of over 150 and a large congregation. They have already outgrown the small, portable wooden building in which all their services and activities are held. Our Offering this year will go towards the fund they are raising for a new building which they hope soon to be able to erect.

The Bishop desires that we concentrate upon the completion of this endeavor and hopes that the members of our Church Schools throughout the Diocese will make it possible to soon start building.

The Observation School at All Saints, Moyamensing

This report of the Observation School is the viewpoint of one of the teaching staff of All Saints, Mr. Raymond M. Talbot, and may be said to represent the viewpoint of all the staff who have given their co-operation to the Department of Religious Education of the Diocese in the selection of All Saints Church School as the one in which to conduct the Observation School.—Ed.

For the past 15 years All Saints, Moyamensing, has been extremely Sunday School conscious. The teachers have felt a great responsibility for the success of the organization to which they belong. They have contributed to this success with the feeling that, "A good Sunday School depends upon good teachers. Therefore I shall be a good teacher." This factor, coupled with a succession of capable superintendents and a student body whose enthusiasm is contagious, has conspired to weld together a Church School of exceptional merit.

A year ago it was decided, by the Department of Religious Education of the Diocese, to conduct an Observation Church School, a place where teachers might come and see a typical Church School at work. All Saints was selected as a place well suited to this purpose.

The problems of conducting a Church School to which observers are invited are not so great as might be expected. The question uppermost in the minds of those concerned is: "Who receives the greatest benefit, those who come to observe or we who are observed?"

So many helpful suggestions have been left by those who have visited, that we have been greatly benefitted. We notice an appreciable improvement in our own standards, standards which, of their own, had always been high. We shall say, we have been favored by having a number of interesting and interested teachers attend.

With regard to the observers themselves, we have hardly been conscious of their presence during the actual conduct of the lesson periods. Observers have taken their places in the respective classes and the lessons conducted by the teacher in the regular manner. This is not done to make the visitor feel less "at home" but, rather, with the idea in mind that we should conduct a "typical" lesson, one not put on for the direct benefit of an "audience." In other words, Church School instruction comes first. It is not possible, however, to become wholly unconscious of the presence of the visitor. Our teachers report that the pupil attention has improved above its usually commendable standard and pupil response has increased rather than diminished. This increased response must not be construed to mean a "showing off" by the pupils, but is an expression of the idea that "Here is someone who wants to see what we do and how we do it. Let's show them how it is done."

To all those interested in visiting we extend a hearty welcome and trust that you will lend your co-operation to this most intersting and beneficial innovation in Church School instruction.

SERVICE OF THANKSGIVING AT CINCINNATI FOR LIFE AND WORK OF BP. LLOYD

One of the most significant occasions during the General Convention was the memorial Celebration of the Holy Communion on the first Sunday of the Convention "in thanksgiving for the life and work of the Right Reverend Arthur Selden Lloyd."

The Chapel of Christ Church, in which the service was held, proved to be altogether too small to accommodate the many people who came to that early morning service.

In the afternoon the main body of the church was filled to overflowing. Bishop Tucker made a revealing address on Bishop Lloyd's life, speaking especially of his kindness and understanding sympathy as he had experienced it as a boy in a neighboring rectory, as a student in the University and Seminary, as a young missionary in Japan, and as a fellow member of the House of Bishops.

On every side were heard expressions of gratitude for Bishop Lloyd's life, and for the privilege of attending these services. "I do know," said one Bishop, "that the whole Church should deem it a privilege to honor Bishop Lloyd, and in a way which he, being absent from us in the flesh, would hail in his great spirit."

Without any special appeal, offerings amounting to $825 were given for the Bishop Lloyd Memorial Fund. There is a growing recognition of the importance of the plans under way to commemorate the Bishop's service to the Church through the establishment of this fund. The Committee will in the near future provide opportunity for the host of his friends to share in it.

ST. LUKE'S, GERMANTOWN, HONOR THREE DEVOTED LEADERS IN PARISH WORK

Upwards of 400 members of St. Luke's Church, Germantown, were present at a reception tendered by the Rector and Vestry and communicants of that parish to three outstanding and greatly beloved individuals in the life of St. Luke's.

Those to whom tribute was given were Mr. George A. A. West, Organist and Choirmaster of St. Luke's, who, this Christmas will have served 47 years; Mr. Francis H. Kent, head of the Acolytes Guild for 37 years, and the Rev. Henry B. Gorgas, Curate of St. Luke's, who will celebrate the 50th Anniversary of his Ordination next Whitsunday. During Mr. West's long service at St. Luke's he has never been late once and has been absent only while on vacation. As Curate, Fr. Gorgas has served at St. Luke's in all a total of 17 years over a period of time not consecutive. All three men are still active, and each is known and respected for his devotion to the Church and his loyalty to Jesus Christ.

The Rev. Wallace E. Conkling, Rector of the parish, made a brief address after which he introduced Mr. Spencer P. Hazzard, a member of the Vestry, who told of Fr. Gorgas' service. Mr. Reed A. Morgan, also a member of the Vestry, reviewed the faithful service given by Mr. West, and Dr. F. B. Gummey, also a member of the Vestry, paid tribute to Mr. Kent's devoted service. As each of the speakers finished his address a beautiful humidor was presented to each of the men honored by the parish.

To meet a growing need in that part of Germantown where the Church of St. John Baptist, Germantown Avenue and Seymour Street, is the center, the Vestry of that parish is giving its cooperation to the Visiting Nurses Society in the establishment of a Babies' Clinic. The parish house has been turned over to the Visiting Nurses for a Babies' Clinic to be held each Wednesday.

The Babies' Clinic at one of the schools in Germantown became so crowded, averaging about 100 babies a week, that the Society began to look around for additional quarters. They appealed to the Rev. Wallace E. Conkling, Rector of St. Luke's, who is also serving as Rector of St. John Baptist, asking him to help them out. They told him of the need for a Clinic in the neighborhood of Germantown Avenue and Seymour Street. Fr. Conkling brought the matter to the attention of the Vestry of St. John Baptist, and the latter at once tendered the use of the parish house. The Visiting Nurses Society found the parish house adapted in every way for use as a Babies' Clinic, and were most appreciative of the cooperation given so promptly by Fr. Conkling and the Vestry of St. John Baptist.

ST. MARTIN, OAK LANE, HOLDS 50th ANNIVERSARY OF ITS SUNDAY SCHOOL

The congregation of St. Martin's Church, Oak Lane, on Sunday, November 21st and Monday, November 22, commemorated the Fiftieth Anniversary of the founding of its Sunday School. Former members of the School attended the special service on Sunday morning at 11 o'clock at which the Rector, the Rev. Percy G. Hall, preached a special sermon, and another special service was held at 8 o'clock at night, arranged especially for the present members of the School and their parents. The preacher at the night service was the Rev. Samuel Briscoe, veteran Missionary to the Mountain Whites in the Bear Mountain Reservation, New York. Both services were largely attended.

On Monday night there was a parish reception to all former members of the School and former parishioners at which Bishop Taitt was the guest speaker.

St. Martin's Church, as well as the Sunday School which ante-dated the parish, is a child of St. Paul's, Elkins Park, when the latter was known as St. Paul's, Ogontz. On November 6, 1887, a Sunday School was started in the old Mill House on Asbury Lake. It opened with an attendance of sixty-four children and adults. On November 20th the demands of growing work made it necessary to move to No. 3 Asbury Terrace. On May 6, 1888, a second moving was found necessary. Through the generosity of the late Charles W. Asbury, Melrose Hall was offered for worship and he also furnished the heat and light. The Rev. Dr. Franklin of the City Mission began to hold religious services and in July of that same year the Rev. I. Boyer succeeded him.

Subsequently the work was accepted as a Mission of the Convocation of Germantown, and in December, 1888, the Rev. Charles J. Mason was appointed in charge of the work. In March, 1889, the Rev. Enoch M. Supplee became priest in charge. Meanwhile the congregation was growing and in May, 1891, it was admitted into Union with the Convention as St. Martin's, Oak Lane. In June, 1891, the Rev. Walter Jordan, who had been Rector of St. Stephen's, Bridesburg, began his duties as Rector of St. Martin's, serving until his death in 1920.

Before calling the Rev. Mr. Jordan as Rector, work had started on the erection of the present church, and in November, 1891, the church was dedicated by the late Bishop Coleman of Delaware. In 1894 Mrs. T. Henry Asbury gave the ground on which the present Rectory stands. In 1901 the present parish house was built and three years later the Rectory was built.

Following the death of the first Rector in 1920 the late Rev. Dr. L. N. Caley, Rector of St. Jude and The Nativity, resigned that rectorship to accept a call to the Oak Lane parish, serving until his death in 1932, when he was succeeded by the present Rector, the Rev. Percy G. Hall.

Throughout the history of the Sunday School it has had eight Superintendents. These have been in the succession named: Messrs. Thomas M. Bains, Harry Miller, E. C. Miller, Fred H. Garrigues, Percy Forstner, U. Grant Beath, Charles Leighton and the present incumbent Anthony D. Tripple.

BISHOP FREEMAN, IN LETTER RECEIVED HERE, COMMENTS ON CATHEDRAL INFLUENCE

"A New Era of Cathedral Building" was the title of a recent article in the National Geographic magazine which said "Parallelling the Cathedral building of the Middle Ages, a new era of Cathedral building is under way in many parts of the world" giving a long list of those under construction.

The following letter from Bishop Freeman of Washington, who has had an actual experience with a Cathedral, will appeal to the many Church people of the Diocese of Pennsylvania who are interested in our Cathedral. The letter was sent to William Ellis Scull, a member of the Cathedral Chapter here, and who is one of the founders of the Cathedral Movement in the Diocese of Pennsylvania.

The letter reads:

"October 21, 1937.

"My dear Mr. Scull:

"I was much interested in your letter of the 6th instant, and gladly reply to your query as to the place that the Cathedral in the nation's capital occupies in the life of both state and nation. I should much prefer to quote a volume of letters from our most distinguished national leaders gathered through a period of some thirty or more years and submit these in evidence, but in lieu of them, may I say that I believe the Cathedral in the capital has not only gained the respect and reverence of the community, but has come to occupy a commanding place in the life of the city. I am confident that I may say that utterances from its pulpit have a significance and import that place them above those preached from less conspicuous places. I think I may also say with confidence that instead of hurting the parochial life of the city it has, more and more, served to enrich it.

The fact that St. Alban's Parish, one of the strongest in the city and situated within the Cathedral grounds, has grown consistently and amazingly through the past twenty years illustrates what I mean.

"When we need to cite the influence of Cathedrals, I have to turn to Great Britain. When I was preaching in many of these Cathedrals in 1930, I found how large a place they occupy in the life of this great people. Obviously, my knowledge of the influence of the Cathedral in this country is restricted largely to Washington, but I know, as a former Trustee of the New York Cathedral, how large and commanding a place this Cathedral occupies in the metropolis. Personally, I believe the time has come when we must expect great things from God and dare great things for God. Everything seems to grow apace except the Church."

CONFIRMATION SCHEDULE FOR DECEMBER-JANUARY

Dec. 1—Wednesday
Evg.—Gwynedd, Messiah.

Dec. 5—Second Sunday in Advent
A. M.—Rockledge, Holy Nativity.
P. M.—Phila., St. Stephen, Wissahickon.
P. M.—Phila., St. Mary, Manayunk.
Evg.—Phila., St. Ambrose.

Dec. 12—Third Sunday in Advent
A. M.—Phila., Calvary, Germantown.
P. M.—Phila., St. Luke, Bustleton.
Evg.—Ardmore, St. George.

Dec. 14—Tuesday
Evg.—Phila., St. Barnabas, Germantown.

Dec. 15—Wednesday
Evg.—Phila., St. David, Manayunk.

Dec. 16—Thursday
Evg.—Phila., St. John, West Oak Lane.

Dec. 19—Fourth Sunday in Advent
A. M.—Phila., St. Peter, Germantown.
P. M.—Phila., Emmanuel, Kensington.
Evg.—Phila., St. Matthias.

Dec. 22—Wednesday
Evg.—Phila., St. John Free.

Dec. 26—St. Stephen's Day (First Sunday after Christmas)
A. M.—Whitemarsh, St. Thomas.
P. M.—Phila., All Souls for the Deaf.
Evg.—Phila., St. Paul, Aramingo.

Jan. 2—Second Sunday after Christmas
A. M.—Phila., St. Matthew, Francisville.
P. M.—Phila., All Saints, Crescentville.
Evg.—Phila., Christ, Franklinville.

Jan. 5—Wednesday
Evg.—Weldon, St. Peter.

Jan. 6—Thursday (The Epiphany)
Evg.—Phila., St. Martin, Oak Lane.

Jan. 9—First Sunday after Epiphany
A. M.—Phila., Good Shepherd, Germantown.
P. M.—Phila., Holy Innocents, Tacony.
Evg.—Phila., Messiah.

Jan. 12—Wednesday
Evg.—Phila., Epiphany, Germantown.

Jan. 13—Thursday
Evg.—Phila., St. Gabriel.

Jan. 16—Second Sunday after Epiphany
A. M.—Phila., St. Martin, Chestnut Hill.
P. M.—Phila., Good Shepherd, Kensington.
Evg.—Phila., Zion.

Jan. 19—Wednesday
Evg.—Phila., Resurrection, Mayfair.

Jan. 20—Thursday
Evg.—Phila., Advocate.

Jan. 23—Third Sunday after Epiphany
A. M.—Phila., Christ and St. Michael, Germantown.
P. M.—Phila., St. James the Less.
Evg.—Phila., St. Timothy, Roxborough.

Jan. 26—Wednesday
Evg.—Phila., St. Simeon.

Jan. 27—Thursday
Evg.—Phila., St. Titus, Elmwood.

Jan. 30—Fourth Sunday after Epiphany
A. M.—Phila., Trinity, Oxford.
P. M.—Phila., St. Luke, Germantown.
Evg.—Phila., St. Mark, Frankford.

MONT ALTO SANATORIUM ASKS CHRISTMAS GIFTS FOR CHILDREN IN THE WARDS

The Chaplain and Mrs. McCutchen, who are resident at the Mont Alto Tubercular Sanatorium, last year saw that above one hundred children at the Children's Preventorium were supplied with Christmas cheer through the generosity of friends. Of the nearly 300 children in the institution, about one-third would be without gifts at Christmas unless interested friends were able to provide same. A number of these gifts came from the Diocese of Pennsylvania.

Gifts of toys, clothing and useful articles also checks to purchase necessities and articles to fit the child will be appreciated. They should be sent to Mrs. Robert T. McCutchen, The Rectory, South Mountain, Franklin County, Penna.

The following letters, selected by the Chaplain from a host of others, gives some idea the joy contributions to the children's Christmas will bring.

"Dear Friends: We all appreciate the wonderful toys, hand-knit sweaters, bedroom slippers (if you only knew how we needed them) and dolls you all sent to us.

"Since I am only a boy I did not get one of the dolls. You should see some of these proud girls with theirs. It wouldn't be a joyous Christmas without them and as a token of appreciation we thank you very, very much.

"When I am a man I want to work in a bank (don't you hear the money jingle?) and maybe I can give to boys and girls somewhere like you did for us.

"Bushels of good luck.

—

"Dear Friends: I suppose every one in the world would like to have a doll, a sweater, a pair of bedroom slippers, or some toys. You can't imagine how happy everybody was when they saw that the boys and girls who needed sweaters, and slippers were receiving them.

"You can now walk through the wards and see the boys and girls playing, but taking good care of their dolls and toys. The children who received a sweater and a pair of bedroom slippers were so happy out playing and saying, 'I'll bet I won't get cold any more,' and the children walking through the ward each night saying, 'I'll bet I won't get splinters any more.'

"I think this package of sweaters, bedroom slippers, toys and dolls were of the best packages received. The boys and girls all looked so thankful when we received all those things. So now we wish to thank each and everyone who helped to fix up this package which you sent to us.

"Good luck and bushels of it to you all, and the best New Year you ever had. Best wishes."

(Continued from page 82)

(January 23rd)
"God Is a Spirit," by W. Sterndale Bennett.
Available as follows:
2-part treble voices. (Novello, No. 68. Price 8 cents.)
3-part treble voices. (Birchard, No. 431. Price 10 cents.)
Mixed voices. Grade medium. Organ easy. (Novello, No. 967. Price 8 cents.)

Fourth Sunday after Epiphany
(January 30th)
"God Is Our Refuge and Strength," by Frances McCollin.
Mixed voices (with easy solo for mezzo voice). Grade medium. Organ medium. (A. P. Schmidt, No. 1337. Price 12 cents.)

A Roman Catholic Layman Views Our City Mission at Work Through Its Chaplain at Philadelphia General Hospital

The following article is from the pen of a Roman Catholic laymen, recently discharged from the Philadelphia General Hospital in which he had been a surgical patient for about three years. During that period he was ministered to by our City Mission Chaplain at the Philadelphia General in many ways, and during his long stay in the hospital he had the opportunity to see the work which our City Mission is doing at this great city hospital. THE CHURCH NEWS *feels many of its readers will be interested in the picture which this layman of another communion gives of our City Mission work there.—Ed.*

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A charge as polyglot as a street in Suez, as shifting as the Sahara sands and withal affording a view of a slice of Life little known to the average churchgoer, is that of All Saints' Chapel conducted by the City Mission of the Episcopal Church at the Philadelphia General Hospital.

A hospital, to the casual thinker, brings to mind usually only the idea of physical rehabilitation, but All Saints' Chapel is an illustration of the place and value of spiritual reconstruction or strengthening as an aid to mere medical or surgical endeavors.

The Chapel was established by the City Mission to assure not only to members of the Church spiritual care and guidance, but also to the thousands of others who yearly are forced to seek new health, or maybe an end to a life, at this Municipal Hospital, and who may need the consolation and strength of religion. This hospital, by the way, is one of the largest in the country, being exceeded only by Bellevue in New York and Cook County in Chicago.

A Chaplain at All Saints' Chapel has a task that has no "closed" periods in the twenty-four hours of the days. But it is far from a humdrum round of routine. The character of those calling for his aid or guidance, the surroundings, the varied nature of the services asked for and given, all assure for a variety of experiences that run the gamut of human emotions from each sun-up until the next. And that expression is used advisedly because Death has no union hours nor does it run on set schedules.

The Philadelphia General Hospital with its acres of grounds and buildings, its 2,000 or more patients, its army of nurses, physicians and other workers, is a town in itself. Bare statistics are boring at the best and seldom give a picture of the human side of what they intend to convey, except possibly as an index to size alone.

Hence, a glance at the day of a Chaplain at All Saints' Chapel is probably as good a way as any of giving an index of this most interesting charge. That day begins, if it may ever be said to stop, usually with the start of the hospital day, when breakfasts are over and the care af the patients begins.

A stop at the hospital main office brings a list of admissions since the last list was made, each placed in its religious classification. Also is a newly made list of "weak" patients, those not expected to survive. Also a list of pending operations with the scheduled times. Orders have been given by Dr. William Turnbull, superintendent, that before any operation the minister of the patient's faith be notified so that no one need face the surgeon's knife and the uncertainty of an operation without spiritual solace and strength.

Then must come a sorting of lists to accommodate them to the hours of the day. Maybe there are two or three about to go to the white-tiled rooms where medical science is about to do its best to stay the final call of the Destiny of all. Then will come visits to those who are nearing the end of life's path. That means time for a few words of consolation, for the last rites.

These imperative calls attended to, there comes the work of ward visiting. In the Philadelphia General Hospital with its wide spreading buildings, its miles of corridors separating departments it would be a physical impossibility to make individual pastoral calls on each patient of the Church each and every day. But each of the wards are visited every week, special days being assigned to each department. With an average "visiting list" of some 400 men and women, that means expenditure of some hours daily. "Visits," as practiced by the All Saints' Chaplain, the Rev. Joseph R. Baird, means not merely a perfunctory "Hello, how are you?" but usually a real, though brief, personal talk, a talk that has done wonders in bringing back to the fold straying or strayed sheep.

But these "ward visits" are not immune from interruption. The hospital telephone-call system keeps working. It may be an interruption to hasten to another part of the hospital for administering the last Sacrament to a suddenly weakened patient.

Or it may be a call, usual more than unusual, to the Children's Hospital to administer Baptism to a newly arrived visitor, one the nurses fear may not even start on life's perilous journey. The regular Baptisms take place practically every day, usually when the parents are able to be present. With these regular duties come the calls at any hour of the night for an emergency operation, a sudden sinking spell that is expected to end in Death in minutes even.

Services twice on Sundays and on special feast days, are just a routine part of a schedule that never relaxes. One handicap the Chapel is forced to face but which is avoided by those of other faiths in the Hospital, is the lack of volunteers to assist patients in far parts of the grounds to get to the Chapel if unable to walk. Each Sunday the Catholic and Presbyterian, Jew and Lutheran Chaplains have corps of volunteers who take the wheel chair patients to and from their services. Occasional aides at the Episcopal Chapel do a much appreciated service but a regular corps would do much to help those who wish to attend services but have no one to take them to and fro.

Funerals, too, must not be overlooked. Where a member of the Episcopal Church dies with a family unable to defray the expense of burial, the City Mission steps in and a Christian burial and service is assured. A wedding or two, now and then, helps to round out the care the Chapel gives to all periods of the life span, from Birth to Burial.

That the work of the Chapel does not end when the patient walks through the gate on the way to home again, is shown by the letters, scores in number, of those who have found themselves brought face to face with the need and power of spiritual consolation in time of stress or pain and who have gone out to be stronger and firmer in their religious duties than they were before.

REV. LOUIS SASSE OBSERVES HIS TENTH ANNIVERSARY OF ORDINATION AS PRIEST

The Rev. Louis Sasse, Rector of St. Luke's Church, Newtown, observed the Tenth Anniversary of his Ordination to the Priesthood on Wednesday, November 17th, by celebrating a Eucharist of Thanksgiving in the morning. In the afternoon members of the parish were the guests of the Rector and Mrs. Sasse at a Tea in the rectory. A representative number of parishioners, vestrymen and their wives were present at the service as well as the Tea. Recipients of several floral remembrances, messages of congratulation and an anniversary cake bearing his Ordination date and ten candles, the Rector and Mrs. Sasse also were presented with a purse from members of the congregation. The Rector was presented also with money necessary to purchase a set of red Eucharistic vestments.

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Reviews of Recent Books

Apostle of China. By J. A. Muller. Morehouse Publishing Co., Milwaukee, 1937; pp. 279; $2.50.

Professor Muller deserves the thanks of the Church for a number of reasons. He has written a biography of a modern saint, Samuel Isaac Joseph Schereschewsky, that is itself a masterpiece. He has done the cause of missions in general, and the missionary work of our Church in China in particular, a great service. He has made a contribution to the history of scholarship and of the diffusion of culture. And last but not least, he has shown how the Church has failed to take advantage of the work of its great missionaries by neglecting to use the materials concerning their lives and work that have been collected. It is difficult to conceive of greater heroism in the service of Christ than was displayed by Bishop Schereschewsky. It is a record of the highest inspirational value. Yet the Church, struggling to raise money for missions, has allowed the records of its most brilliant, statesmanlike and valuable missionary—a man the record of whose life would be worth more even in money to the Church than all the campaigns and sob-stories—to moulder forgotten in a vault beneath 281 Fourth Avenue. This is not the fault of the officials; it is the fault of the whole Church, and Professor Muller has ably corrected it. It would be foolish to retell in a review the story of the Bishop's life. But it may be said that this biography is a great achievement in itself, and a fascinating study of a man who should be one of the greatest glories of the Episcopal Church. Every member of our Church should read it.

JOHN K. SHRYOCK.

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The Life & Letters of Bishop William White. Edited by Walter Herbert Stowe; Morehouse Publishing Co., Milwaukee; pp. 300.

This volume published by Morehouse for the Church Historical Society includes the Services and Addresses Commemorating the One Hundred Fiftieth Anniversary of his Consecration to the Episcopate. The list of Contributors includes practically all the outstanding students of early American Church history which insures the reliable character of the information. The table of contents exhibits a very well balanced treatment of the life and writings of Bishop White and includes a thirty-four page reprint of selected letters. A carefully compiled bibliography and annotated list of portraits are especially valuable to students. The volume also includes short sketches of the lives of the consecrating English Bishops. Much more is still to be said. One misses, for instance, the influence on his life of his young proteges such as Jackson Kemper.

The total picture gained from a perusal of the volume is a most happy and inspiring one. Bishop White's sound judgment and common sense, his mature theological learning, his reiterated emphasis on the position of the early Church and the Fathers are evident throughout. It is just that sound judgment and strong Anglicanism which made his contributions to the American Church of enduring value, which makes it possible for us to place his name among the great ecclesiastical statesmen.

The book is of charming interest to all old Philadelphians and lovers of local history. It must be of permanent interest to all Episcopalians because it sets forth fully and clearly the origin of our Church. It has a place of supreme importance to all who hold the Faith, "once for all delivered," because through the Consecrations of Bishops White, Provoost and Seabury America received the faith and practice of the Universal Church, the heritage of all the ages and was made one with the Church of the Apostles, Martyrs and Saints throughout the world.

HOWARD M. STUCKERT.

—

Unholy Pilgrimage, by Thomas L. Harris; Round Table Press, New York, 1937; pp. ix 185; $2.00.

Of books about Russia there is no end, but this volume certainly should not be missed. Idealists of either extreme in sociological camps have visited Russia, and have been horrified when the reality observed did not harmonize with their previous ideal. The author of this book is not horrified at anything he sees, but examines it and tries to understand it. Hence he is more fitted than many similar reporters to evaluate the good.

With an English training at Cambridge, and experience as religious leader at Michigan and at Harvard, Mr. Harris moves easily in the world of free intellectual judgment. As the pastor of our own Church of St. Luke and the Epiphany, his priestly experience enables him to penetrate beneath conventional verbiage in a way which the mere academic scholar can hardly ever do.

Mr. Harris is interested in the Russian experiment primarily, as he justly observes, because it is the greatest experiment in modern history. He is not so innocent, on the one hand, as to imagine that the American was the last of progressive revolutions, nor so credulous as to accept all change as advance. He is impressed with the fact that Bolshevism is not so much a new construction of society, as it is a new Way of Life. It is this selffless devotion of each individual in the group to the entire life of the group, which Mr. Harris feels is the harbinger of a new cultural epoch. To Americans weary with the artificiality and hypocrisy of American politics, the socialized ideals of Russia with their resultant socialized happiness, must make a strong appeal.

There is hardly a page in the entire book which does not bristle with provocative statements. There is scarcely a theme in the whole gamut of social, religious, and political programs which is not here irritated in some fashion. It is for this reason that we welcome this volume most heartily and suggest it as an appropriate gift to all members of General Convention.

LEICESTER C. LEWIS.

—

A History of the Expansion of Christianity: Vol. I, The First Five Centuries, by K. S. Latourette, New York and London; Harper, 1937; pp. 412, 1 map.

It is hard to believe that there has not been anything in English approaching an adequate history of missions before this. Professor Latourette deserves thanks for this admirable attempt to produce such a work. The plan calls for six volumes, of which this is the first. Naturally one does not expect to find new material in a general book on the first five centuries of Christianity, but the author has included a great deal of old material which one does not usually find, excellent summaries of more familiar matter which include the results of the latest scholarship, and a point of view which is largely new to religious readers. Especially valuable to the students of missions are the last two sections, which deal with the effect of Christianity on its environment, and the counter effect of the environment on Christianity. While no one would agree with everything in such a book, it should remain the standard treatment of missions for some time to come. It is to be hoped that Professor Latourette will be able to complete the plan of his great work.

JOHN K. SHRYOCK.

A headquarter's secretary for missions wrote to thank a man for a liberal gift. The man replied: "Our pastor is entitled to the credit of the gift as much as if not more than I am. His teaching and example on giving have been constantly before me."

That item is from The Spirit of Missions, printed there forty-four years ago.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

The Three-Day Educational Conference for Women

The Conference was opened with the dinner on Monday night, October 25, at the Penn Athletic Club of about four hundred men and women. Mrs. John E. Hill, President of the Auxiliary of the Diocese, presided; Bishop Taitt asked the Blessing and gave the Benediction. The guest speakers were Mrs. James R. Cain, of the Diocese of Upper South Carolina, member of the National Council, who spoke of "What the Church Expects of the Women," and Bishop Kemerer, of Duluth, whose subject was "Looking Forward with the Church." Captain Atkinson of the Church Army led the singing.

Mrs. Cain's presence was greatly appreciated, coming so soon after the General Convention where she had a great part of the burden of the dispatch of business; and she contributed much to the success of the meeting through her personality and the inspiration of her address. She reminded us that the women play the prophetic role in the life of the Church and that the Forward Movement Commission was the result of their vision and courage during the dark days of the Triennial of 1934.

Bishop Kemerer's message was tremendously impressive. He said in part:

"The Church is static. We are trying to accomplish our work with the same methods we used in a different world. The purpose of the Church is to evangelize. The value of a life is the measure of its service to society. So the Church is not what she possesses but what she gives. Whether she deserves to have her doors kept open depends upon what she does with her possessions. If the Church is to go forward there must be an effort to bring our neighbor in. In the home field there is no comprehensive plan to bring our unchurched neighbors to Christ. For success we must know what we want and be willing to pay for it. Are we willing to have God with us and pay the cost that must be paid for Fellowship. I believe the wisdom and devotion of the Woman's Auxiliary will be a great incentive."

The President's Conference

Mrs. John E. Hill in her conference in Holy Trinity Parish House with parish presidents on Tuesday morning divided her talk into Practical Points and Plans.

The question will be asked at the April meeting: "Shall we continue to have the Opening Dinner and Educational Institute?" If not, "What shall we put in its place?" It is thought important to have something under the Woman's Auxiliary, for clergy and laymen, both for our own inspiration and as an aid to fellowship in work.

There followed an explanation concerning the five delegates and five alternates sent to General Convention. Three go by virtue of their office and the rest are elected by the board from a nominating committee. It is well to build up some who have gone over a period of years since through such experience they are of more value to the Convention. Expenses of travel and lodging are paid out of money set aside each year from parish assessments. This year the alternates paid their own expenses, but the entire expenses of delegates and alternates should be paid as is done for the four clergy and four lay deputies elected by the Diocesan Convention.

The January issue of the *Woman's Auxiliary News* will list the diocesan expenses, and Presidents are asked to read the letter to their branches that they may see how money is spent. The work is growing especially in the Junior and Isolated departments and the Executive Board must have money from the parishes if obligations are to be met. An increase of ten per cent is asked, if possible.

CONFERENCE HIGHLIGHTS

Decision to inaugurate two new ventures: a Department of Christian Social Service and Evening Auxiliary Meetings, with delegates from every Parish Branch.

Reports of General Convention, stressing—

- **A new realization of individual opportunities for working for World Peace.**
- **Seeking unity of Spirit rather than uniformity of Mind.**
- **Higher levels of Missionary enthusiasm.**

Program topics of coming Triennium—

- **Evangelism.**
- **Christian Unity and Cooperation.**
- **War and Peace.**
- **Social and Economic Life.**
- **Service and Personnel.**
- **Church and State.**

Two New Ventures

Mrs. Hill then announced two new ventures. A Department of Christian Social Service, to meet monthly, will be inaugurated in December. Social questions which Christians face as church members, such as Youth Movement, Child Guidance, Pro and Con of Cooperatives, Share Croppers (the list is long) will be considered. Mr. Almon B. Pepper, National Executive Secretary of the Department of Christian Social Service of the National Council who corroborated the plan, was emphatic that he did not wish a department that is merely a report of institutions. Women interested in civic affairs are asked as delegates.

The second venture is an Evening Meeting of the Woman's Auxiliary with delegates from parish Evening Branches to meet four times a year from 8 to 9.30 on dates decided upon at the first meeting, December 1st.

A charming and challenging brochure by Ruth M. Gordon, daughter of a leading Congregational clergyman, on "Volunteer Work in the Church" was recommended for study, also a book, "The Psychology of Christian Personality," by Ligon.

The objectives of the Woman's Auxiliary as sketched by Mrs. Hill and later by Mrs. Francis Packard, in her report of the Triennial Convention, are integrals of the dominating theme, Fellowship in Faith and Work, which received a new meaning and fresh power through the emphasis on the movement for Christian Unity growing out of the Oxford and Edinburgh Conferences. The following subjects will be considered:

(1) Evangelism, a term used instead of Missions because it is larger than Missions. Evangelism starts with self. "Is my religion worth taking to China? What is it doing in my own parish and community?"

(2) Christian Unity and Cooperation. Seeking unity of spirit rather than unity of mind and not to be confused with uniformity. Be leaders in thinking and working out Church Unity. Plan community meetings in all Churches. A question will be asked on the annual report "What have you done in the area of Church Unity."

(3) War and Peace. Create a public opinion towards Peace. When praying for China, pray also for Japan.

(4) Social and Economic life. It is the duty of the Church to lay down

principles which should govern conduct. To apply these principles is the duty of every individual.

(5) Service and Personnel. Our duty to make own contribution and to recruit others and to give intelligent cooperation to workers in the field.

(6) Church and State. As Christian citizens we owe allegiance to both but we must always remember that the Cross is above the Flag.

Father Conkling closed both morning sessions with prayer.

Tuesday's Group Conferences

At the Tuesday afternoon session the Rev. Charles Martin reported for the Diocesan Department of Religious Education. The Church School has a Teacher's Training Normal School for youth, adult and college work. The Church School Institute gives advice to teachers, issues literature, meets with superintendents and teachers. There is also a School of Observation at All Saints, Moyamensing, where teachers may observe an average Church School in operation. There are also Vacation Bible Schools.

Mrs. Speiss, reporting for the Girls' Friendly Society, emphasized the need of a more perfect understanding between it and the Woman's Auxiliary. The program of the Girls' Friendly was approved by the Woman's Auxiliary at Cincinnati and all women were recommended to study it. The Girls' Friendly Society is not an organization for the underprivileged but for all. The great problem is to find a way to influence older members to join the Woman's Auxiliary.

Mrs. Onyx, in her report of the Church Periodical Club, said that only one-third of the parishes in the Diocese have a C. P. C., the influence of which is world-wide. She told of a whole village in Japan being converted to Christianity because a book sent by the Club had reached one man. Miss Randolph still sends a paper that she started to send in 1888. The C. P. C. has a library fund to send books to schools.

In the absence of Mrs. Ingersoll, Mrs. Marmaduke Tilden reported for the Forward Movement. Seven million copies of Forward Day by Day have been sent out by the Commission. It has been translated into Chinese and Japanese and made into Braille. Twenty-seven other pieces of literature have been forthcoming. Bishop Hobson cannot continue as President but it has been decided to continue the work.

Mrs. Charles Henry Arndt reported for the "Daughters of the King." The number of prayer groups has been increased, also a great increase in Juniors. The organization is responsible to four young women who are training for Church Work, one missionary in China and a Bible Woman. A conference is held before the Triennial; this year it was most successful. Training the members as prayer leaders is an important part of the work.

The Church Army

Captain Christopher Atkinson of the Church Army was most convincing, as he told story after story of the people reached and helped by the Army which no other organization in the Church reached. He repeated the figures that most of us are only too familiar with:

That there are 10,000 villages in this country with no church.

That there are 30,000 villages with no resident minister.

In the Fourth Province 340 Counties in 15 dioceses are not being ministered to by our clergy or laity.

The Army goes to country and mountain people and fills whatever need it finds. Teaching farming, nursing, doctoring, anything and everything. Its aim is to go into communities to do pioneer work.

Wednesday's Group Conferences

Mrs. Albert Hill, Diocesan Chairman of the League of Intercessors, stated that the aim is to bring the Church to the isolated. Over eight hundred members are being contacted by mail and visiting. Every Auxiliary should have a representative on the board and the work should be part of the parish program. The Church Correspondence School is a definite part of the League and through Miss Dorothy Kohl sends lessons to twenty-five children now listed.

Mrs. Van Pelt, announced that the Diocese of Pennsylvania had once more led the Church in giving $80,090.75 to the United Thank Offering. The whole amount was $861,693.07. The largest portion of this is to be used for a Pension Fund for U. T. O. workers. Allotments will also be made for repairs to buildings; equipment for field workers; medical care and traveling expenses for workers; scholarship fund and a pension fund for women not under the U. T. O.

Mrs. McCrae told of the requisitions for 1937 from the Supply Bureau. Sewing and money are to be sent to the missions. Twenty personal boxes and twenty Christmas boxes are to be filled. In addition there is the urgent request for $750.00 for St. Elizabeth Hospital, Shanghai, to be sent at once.

Rural Work Conference

Mrs. Thomas L. Harris, Educational Secretary, presided at the sessions on Rural Work. It was decided to give this year's offering to Bishop Jenkins of Nevada who has charge of one of the most scattered rural districts in the country. If the offering should exceed $1,000 the remainder will go to the Church Army.

Mrs. Harris spoke on the contribution the country makes to our urban districts. Agriculture is the greatest single industry of the country. More capital is invested and more people employed in it than in any other occupation. The city depends upon the country for growth in population. The rural home is twice as important as the city home. Its normal family has an average of 3¾ chlidren as compared to 1 2/3 children in the average city family.

The Rural Church is doubly important. Country Church people make up our city congregations. If the Church neglects her country children, no one may answer for the future in this land. The Church has neglected Rural America. There are large areas with closed church buildings, where the Lord's Prayer is literally not known, and God's Name spoken only as a curse.

"Rural America is not confined to the West and South," said the Rt. Rev. Robert E. Gribben, Bishop of Western North Carolina, guest speaker at the session. "Pennsylvania's population is nine million, one-third of which is rural. More than the total population of North Carolina. At the Rural Fellowship breakfast during General Convention, it was stated that 90% of the Diocese of Newark is rural, two-thirds of which is located within fifty miles of the George Washington Bridge."

The city is not reproducing itself. In each hundred thousand urban population there are seven children to every ten adults, In the country the proportion is an average of fourteen to ten.

Bishop Davenport of Easton, a rural Diocese, says his Confirmations for the year are up to the average, but his Communicants do not grow. Economic necessity compels his young people to go to the city for school and employment. There is not enough work at home, and farm labor is largely carried on by the Negroes.

Rural Districts Produce Leaders

City parishes receive 80% of their increase from transfer, and 20% by growth. Rural parishes, 17% through transfer, 85% by growth. The country districts produce great men. Our new Presiding Bishop, the Rt. Rev. Henry St. George Tucker, was born on a farm sixty-four miles from the railroad. Four other Bishops have come from his community.

What are the health conditions in rural America? California has 519 people to every physician. Pennsylvania 787, South Carolina 1514, the Southern Mountains about 5000.

Library facilities in country districts are entirely inadequate. Good books, available to everyone are a crying necessity.

Bishop Gribbin spoke of the schools in his own Diocese. Valle Crucis School for girls was founded in 1844, but because of the Bishop's deflection and other causes the property was lost. Reopened in 1895, it is now doing fine

(Continued bot. col. 1, next page)

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(Continued from preceding page)

work. The school Community nurse reaches destitute families in the country districts, saving lives and teaching sanitation and health. Two nurses have gone to China from the school.

Patterson School, Legerwood, occupies a farm left to the Church by a former State Commissioner of Agriculture. Located in Happy Valley, the school lives up to its name turning out trained boys to carry on agriculture and other trades.

"The Appalachian School for little children from broken homes is the happiest place in the Diocese," Bishop Gribbin told us.

Mrs. Wetmore's Christ School, Arden, was founded to care for boys from the immediate area. All sections of the country are now represented in the student body. Twenty odd of its men have entered Holy Orders. Two brothers, priests, are now located, one in a Charleston parish, the other in New York. Many city churches depend on the country districts for their clergy.

"Rural America needs the Church. 'Ill fares the land where wealth accumulates and men decay.' From the East to the Golden Gate, at home in our own parish, in the community, the Diocese, unto the end of the world, The Church must bear witness to Her Lord and Master Jesus Christ."

BRING CHRISTMAS CHEER TO HOSPITAL PATIENTS

It was a great joy last year to have such widespread cooperation in all parts of the Diocese in response to the Christmas appeal of the Philadelphia General Hospital Unit of the Elizabeth Price Martin League for Service.

There was a wider, finer interest in the spreading of Christmas cheer at the Hospital, for many Christmas packages were received, each one containing five or six of the following articles: Wash cloth, soap, talcum powder, shaving cream, safety pins, pencils, writing pads, handkerchiefs and smokes. May we expect the same generosity this year? "There is a destiny which makes us

Brothers—

None lives to self alone;
All that we send into the lives of others
Comes back into our own."

If you are planning to contribute money, packages or separate articles this Christmas, will you kindly send them to the Church House, 202 South 19th Street, or to Miss Fleischmann, 4827 Cedar Avenue, not later than December 15th. Thank you!

MATILDA P. FOX,
Chairman.

GIRLS' FRIENDLY SOCIETY HAS VARIED CHRISTMAS PROGRAM FOR MEMBERS

The December issue of the G. F. S. Record sets a high note for holiday programs, which can be used by all youth organizations. Carols and caroling, Christmas "giving" along enlightened social service methods, Christmas games and plays, an uplifting service of worship,—all built around the central thought of joy and peace still to be made real to men and nations fill its pages.

The short opening article, on Katayama San—graduate of St. Agnes' School, Kyoto, and one time student president of the G. F. S. Branch there—gives a picture in a few quick strokes of the world-wide activity of the society, and the calibre of some of its members. Miss San, in spite of war and bitterness, is still teaching the Japanese language to the children of the Chinese settlement in Kobe, Japan. Recently asked whether she was not afraid, now, to work among these people, she replied: "Not at all. I am fond of these children; and, if there is to be friendship between our nations, it will come when the children of our two countries become real friends."

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A special service of Christmas Carols, sung by the G. F. S. Diocesan Choir, will be given in St. Stephen's Church, Philadelphia, Sunday evening, December 19th, at 8 o'clock. The Rector, Rev. Vincent Franks, D.D., will make the address.

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Christmas gifts of many kinds from Branches will make glad the hearts of the needy, this year, as always. In addition, under the auspices of the G. F. S. Social Service Committee, gift boxes will be sent to the Philadelphia General Hospital (in cooperation with the Elizabeth Price Martin League) and to the children's wards at Byberry.

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Christmas Cards, in lovely variety, are still available in Room 44 of the Church House, and on display at the weekly Committee meetings of the Woman's Auxiliary. The headquarters in Room 44 are open each day (except Saturday) from 11 to 1 o'clock. Special appointments to show the cards will be made on request.

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Rev. Frank C. Williamson, Jr., gave a lecture, illustrated by rare and mostly imported recordings, on "The Development of Church Music" for the benefit of the G. F. S. Diocesan Choir, at the home of Mrs. William W. Cardwell, Diocesan Vice-President for South Philadelphia.

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The Fiftieth Anniversary of the founding of St. Stephen's Branch,

Philadelphia, was celebrated on Monday evening, November 29th, by a reception and dinner, followed by brief speeches and much music—this Branch being always noted for its interest in that art. Mrs. David D. Wood was toastmistress.

MISS HAMILTON, VOLUNTEER MISSIONARY FROM CHAPEL OF MEDIATOR, WRITES HOME

THE CHURCH NEWS is able to publish in this issue a letter received from Miss Laureta J. Hamilton, one of the communicants of the Chapel of Mediator who volunteered for missionary nurse at the Kuling School in Central China and about whom many inquiries have been made. Miss Hamilton was crossing the Pacific Ocean bound for Shanghai when the Japanese invasion resulted in the Church Missions House cabling her instructions to debark at Yokohama where she was met by Bishop Reifsnider.

The letter just received is dated October 31st and says in part:

"As you know by now I was met by Bishop Reifsnider and Mrs. Reifsnider and visited with them for three weeks or so in the mountains. Then a vacancy occurred in St. Luke's Hospital, Tokyo, which was given me until I was called to China. On the 7th of this month I received a letter from the Headmaster of Kuling School telling me the school was going to be closed. This position at St. Luke's was offered me permanently. The position is Supervisor of Pediatrics. I have 28 nurses under me and usually 40 or more very sick babies. It is indeed most interesting.

"St. Luke's, as you know, is a very splendid institution, excellently equipped and well planned. It has about 400-bed capacity. The staff of doctors, with the exception of one American, are Japanese. There are six foreign nurses including myself. The language of course is very strange to me. Some of my girls speak a little English which is a help. Very often I feel I get nowhere, but everyone I know has gone through it and with a little perseverance I should master the situation.

"I have a view of the Sumeda River which is most fascinating. It is a very much travelled river; has all kinds of queer looking boats and ships. Many people live on barges with just a little place not larger than 7 by 10 to live in; a few boards covered with matting for a roof. We had a little child in the ward from one of them. She was about seven years of age and had never eaten anything but rice. She was very shy and at first the doctors thought she was a mental case. We worked with her a little and soon discovered she was only shy. Before she left we had her eating everything, taking a delight in her surroundings, doing occupational therapy and very happy.

"Everyone has been so nice to me and I feel that I have been most fortunate. I am most fond of Bishop and Mrs. Reifsnider. I feel at home every place I go."

CHURCH PERIODICAL CLUB

The Church Periodical Club is saddened by the death of Mrs. Otto Heinigke, who passed away on October 22nd, and who has been the National President for many years. Although quite advanced in years, Mrs. Heinigke attended the recent General Convention and presided at the business meeting for the election of officers.

Declining renomination, she led the meeting with most charming efficiency, welcoming the newly elected Executive Board, transferred to the incoming President her own insignia of office, a small gold nugget given to the Club by a grateful miner in Alaska, and received an address of appreciation and a standing vote making her permanent Honorary President.

Mrs. Heinigke was a woman of sterling qualities and charming personality and has been the National President of the Church Periodical Club for thirty years; Director of the C. P. C. in the Diocese of Long Island and in charge of her parish branch for forty-eight years; a member of the Woman's Auxiliary for sixty-five years and President of the Long Island branch for twelve years. Quite a noteworthy record; her memory will ever live in the hearts and minds of all who knew her.

The incoming National Officers, elected at the General Convention are:

President, Mrs. David C. Larcomb; Vice-President, Miss Marion R. Strong; Secretary, Miss Daisy M. Harding; Treasurer, Mrs. H. J. Jackson; Treasurer of Endowment Fund, Mr. Philip M. Stafford; Representative on the Executive Board of the Woman's Auxiliary, Mrs. James Keeley.

At this season our C. P. C. is busy getting ready boxes of books, games, pictures and toys to help brighten the Christmas of those who otherwise would have a dull holiday. It might be a surprise to some to know that right here in our own Diocese there are many to whom a reconditioned Christmas card is their *only* remembrance.

MARY M. H. ONYX.

CHRISTMAS CARDS

The Sisters of the Holy Nativity, 110 N. Woodstock Street, near 20th and Cherry Streets, announce they have inexpensive imported Christmas and miscellaneous cards and calendars for sale, and will be glad to show them at any time.

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★

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ACTIVITY TO CONTINUE IN FORWARD MOVEMENT

There is to be no letup in Forward Movement activity. General Convention, in its recent session at Cincinnati, endorsed the work of the Commission, and appointed members to continue the work for the next three years.

Bishop Hobson of Southern Ohio, Chairman of the Commission for the past three years, is continuing with the present personnel to the end of this year, when the new Commission is to take charge and elect a new chairman and formulate plans for the future.

The new Forward Movement Commission consists of Bishop Sturtevant of Fond du Lac, Bishop Dagwell of Oregon, Bishop Quin of Texas, Bishop Clingman of Kentucky, and Bishop Hobson; the Rev. Drs. A. L. Kinsolving of Massachusetts, Donald B. Aldrich of New York, James P. DeWolf of Texas, A. R. McKinstry of West Texas, and A. C. Zabriskie of Virginia; Messrs. Keith Kane of New York, Clifford P. Morehouse of Milwaukee, John H. Myers of Minnesota, Coleman Jennings of Washington, Walter Hullihan of Delaware, John I. Hartman of Bethlehem, Raymond O. Bleyer, Austin J. Lindstrom of Chicago, Z. C. Patten of Tennessee, and John J. Rowe of Southern Ohio.

"We have reason to thank God and to feel encouraged. There is evidence of new vitality in the Church," said the House of Bishops in the Pastoral Letter.

"The call of our Forward Movement has been heard in its farthest outposts. Zeal has been quickened, hearts have been touched and minds have been enriched by printed and spoken words of Christian truth presented in new and compelling forms.

"We give thanks for this manifestation of new power and rejoice that the work of the Forward Movement will continue. Already it has borne fruit in a fresh allegiance to the Church's program. Dioceses and Missionary Districts are declaring their desire to assume a larger responsibility for the cause of missions. Individuals are offering themselves and their substance with rekindled devotion.

"It is our prayer that this may be a prophecy of greater loyalty throughout the Church and a foretaste of a more general acceptance of the claims of Christ upon the world . . ."

In the gifts and toys sent from home parishes to one of the overseas missions last year, one of the boxes contained a heavy toy gun which smashed up several of the other gifts, which, the missionary says, is symbolic.

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BOOKSTORE

A few CHRISTMAS Suggestions selected from the many on hand.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. HOWARD R. WEIR

By the recent death of the Rev. Howard R. Weir, Rector of Holy Trinity Church, we the members of the Executive Council of the Diocese of Pennsylvania have had brought home to us a mingled sense of loss and gain, of the life given to us and not permanently taken away, but forever more than conqueror through Him who loved us and gave Himself for us.

In the four years that Mr. Weir was in the Diocese he accomplished many things and made a lasting impression.

Of strong physique and vigorous personality, combined with a rare spirituality, he attracted attention wherever he went.

He was interested in all the activities of the Church at home and abroad. He constantly inspired and challenged us with his vision of the Church's Missionary Work—our task.

During these years the Diocese recognized his ability and worth—appointing him on many important committees—making him a member of the Executive Council and electing him a delegate to the General Convention.

He still speaks to the hearts of his unseen audience and with all the precious values of his winning personality, this follower of Jesus brings added power to the great host of witnesses about us who cheer us to ever better steadfastness in running the race that is set before us.

For this good servant of our Lord and Master we yield high praise and hearty thanks.

Signed
C. C. MORRIS
CHARLES EDER
JOHN E. HILL

Friday, November 12, 1937.

WARREN P. GOTWALS

RESOLVED, that the Rector and Vestry of the Church of the Epiphany, Germantown, at a meeting held on October 25, 1937, record the great loss sustained by this Parish in the death of their fellow Vestryman, Warren P. Gotwals.

Mr. Gotwals by his integrity, practical common sense, and fairness, was of great help to the Vestry in their deliberations. He was a loyal Churchman, and faithful in attendance at the services of the Church. He loved his Church and was greatly esteemed for his devotion to it.

While expressing our personal loss, our hearts go out to his bereaved

(*Continued on page 100*)

Communion-Service
Altar Appointments

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For Choir and Clergy
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(*Continued from page 99*)

widow and son, and we speak for the entire congregation in thus expressing our profound sympathy.

Certified from the Minutes.

J. ARTHUR EWING.
Secretary.

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Three hundred and two pages of information about the missionary work of the Church and other work under the National Council are available, while the edition lasts, through request to the Bookstore, 281 Fourth Avenue, New York. This is the *National Council's Annual Report* for 1936. It always appears late in the year as it takes a long time for the overseas Bishops to assemble and compile annual statistics, etc., from their Distant stations.

Endless "examinations" could be based on this volume. For instance, you can find in it the answers to such questions as these:

Who is the Seventh Province's representative on the National Council?

What is "The Thankful Scholarship" at St. Paul's, Tokyo?

How many separate Trust Funds are administered by the treasurer? (The answer to that is 499.)

How many adult baptisms were there in the district of Puerto Rico during the year?

What Bishop reports this? "We are systematically tying up our country missions with city churches. This is of real benefit to both the city and country Church life."

In what Diocesan Mission Day School did this happen? "The boys were eager to learn how to sew and cook. Each boy made a shirt for himself, which he afterwards wore."

ENGLAND HAD CHAPLAINS IN BOMBAY 300 YEARS AGO

On November 19, 1837, the first Bishop of Bombay was consecrated. But for more than 300 years there have been English Chaplains in Bombay and in Surat, the site of the East India Company's first trading post. The first English ship arrived there in 1608, the year after Prayer Book services were first held by English Chaplains on Monhegan Island and at Jamestown. The second and third English ships reached Surat in 1611, the year of the Bible's Authorized Version.

The Diocese of Bombay carries on work in eight distinct languages: English, Marathi, Gujerati, Hindustani, Canarese, Tamil, Telugu, and Malayalam. This, plus the illiteracy which prevents thousands from reading any language at all, makes a serious difficulty in distributing Christian teaching in printed form.

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NATIONAL COUNCIL REPORTS GIFTS BEING RECEIVED FOR CHINA RELIEF FUND

Word has come from the National Council that gifts ranging from $4,000 to $5 came in from several people for the China Emergency Fund even before the printed leaflet about the appeal was sent to Bishops and Clergy early in November.

General Convention directed the National Council to make this appeal, not for reconstruction of shattered buildings but for the saving of life itself among Church people who are refugees, homeless, many of them bereaved, many physically hurt, many dependent on the mission for food.

To mention only one out of hundreds of families for whom the appeal is made, a successful doctor who for years has given time and money to his parish church, of which he is a vestryman, has had his home and his hospital destroyed by bombs, he is disabled and his family destitute.

In writing to the Bishops, Dr. Lewis B. Franklin, the National Council treasurer at 281 Fourth Avenue, New York, said that if each Diocese would give one-sixth of the amount it has accepted as an Objective for the 1938 budget, the Emergency Fund should be raised; $300,000 is the amount set by General Convention as a needed minimum.

The Diocese of Pennsylvania has promised one-tenth of the total amount. Other Dioceses have undertaken specific amounts.

The Presiding Bishop of the Chinese Church, Bishop Norris of North China, writing to his staff just before the trouble broke out, said:

"If things happen uncomfortably, I hope we shall all be in our places ready to help those who look to us for help."

Mrs. David C. Larcomb of Columbus, Ohio, is the new national president of the Church Periodical Club, succeeding Mrs. Otto Heinigke of Long Island whose recent death occurred after she had served in that office for thirty years. The CPC will be celebrating its fiftieth anniversary in 1938.

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THE GENERAL CONVENTION JOURNAL NOW AVAILABLE

The entire *Journal of General Convention* is now available. Paper, $1.50; cloth, $2.00; postpaid. Order through the Bookstore, 281 Fourth Avenue, New York City.

The *Journal* contains all Convention action as reported in the minutes of each House; all Commission reports and the action on them; personnel of the Commissions and Committees; figures on the state of the Church during the past three years; action on Budget and Program, on the Presiding Bishop's office, on the National Council; the list of Deputies. The *Journal* also includes the Constitution and Canons of the Church.

DIOCESAN ALTAR GUILD

The Altar Guild of the Diocese held its Autumn Meeting on Thursday, November the eleventh at 5:30 o'clock. Through the kindness of Dr. Mockridge, we had our service in St. James's Church, Twenty-second and Walnut Streets. We were most fortunate in having the Rev. Franklin Joiner, D.D., Rector of St. Clement's Church, lead us in this service of special preparation for our work.

This is the third year that we begun our winter work with an evening of prayer and meditation. Each year our work should be done with a deepening spirit of consecration, and I am sure that this time of quiet and prayer will always be most helpful to each one of us.

The first meditation was at 5:30 o'clock. We had a box supper in the Churchwoman's Club at 6:30 and there were two meditations in the evening, the last one ending a little before nine o'clock.

ANNA RIDGWAY CROSS,
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Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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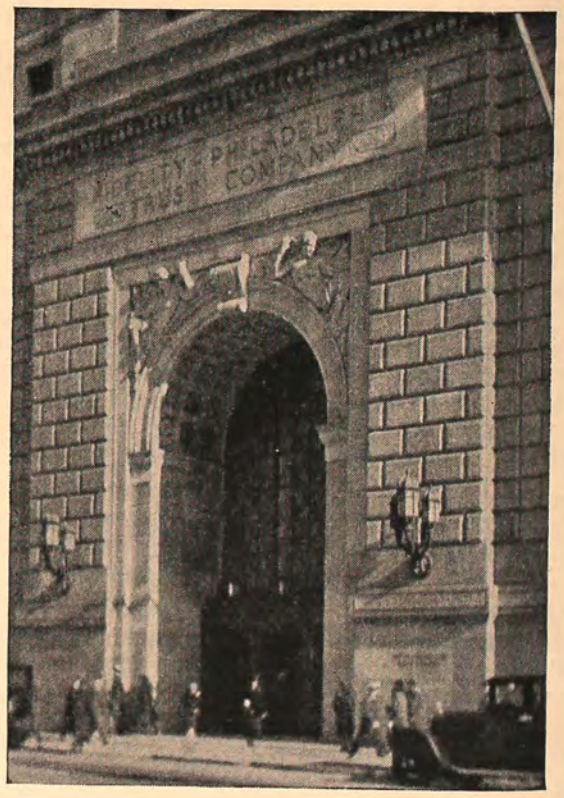

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